

THE CANADIAN

APWORTH ERA

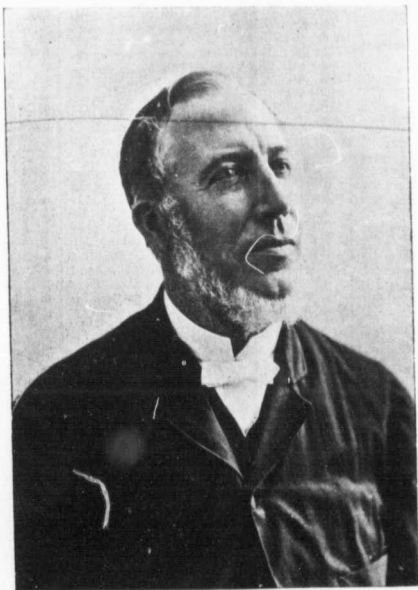
*Christian
Endeavor*

Vol. 1

TORONTO
SEPTEMBER, 1899

No. 9

Missionary



REV. WILLIAM BRIGGS, D.D.

BOOK STEWARD, METHODIST BOOK AND PUBLISHING HOUSE.

Social



Literary

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WILLIAM BRIGGS Wesley Buildings **TORONTO**

A Good Example.

When General Grant was in Paris, the President of the Republic, as a special token of respect, invited him to a place in the grand stand to witness the great racing which occurs in that country on Sunday. It is considered a discourteous act to decline such an invitation from the head official of the Republic. Such a thing had never been heard of, but General Grant, in a polite note, declined the honor, and said to the French President, "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." And when Sabbath came that great hero found his way to the American chapel, where he was one of its quiet worshippers. Such reverence for the Lord's day is greatly needed now in this country, as elsewhere.—*Religious Telescope.*

The Man Who Succeeds.

I witnessed, says a writer, a game of football. One fellow on the losing side was a "gallus chap." He waved his hands gracefully, and when his team was applauded, he bowed and saluted the grand stand. At the end of the game I heard that they would have won but for the poor playing of the "gallus chap." I know a salesman who attracts many girls to the store where he works. They love to stand and talk with him, he is so witty. They listen and giggle. The proprietor tells me he is the poorest clerk in the store. I notice, whenever I go, that the fellow who is bent on attracting the most attention to himself is not the fellow who succeeds. I notice the fellow who has the wood to saw, and says it, is always in demand.—*Rocky Mountain Christian Advocate.*

Habits of Speech.

"Why do educated parents allow their children to contract habits of ungrammatical speech that will have to be conquered in after life?" asked a spinster of a mother. "Because they hate to worry the poor little things about such matters when they are young and should be care free. It seems cruel to be all the time correcting them and keeping them on their good behavior. They will have to learn the rules of our dreadful language all too soon as it is."

"Yes," said the spinster, "and in addition to learning to speak properly they will have to unlearn the tricks of speech in which they have been allowed to indulge all their little lives. I know," laughingly, "that there is much ridicule of 'old maids' children: but I believe that my theory in this case is correct. It is a positive unkindness to let your child double in his negatives and say 'ain't,' when several years from now he will be harshly reproved for such lapses. The child must learn to talk any way, and is it not as easy to teach him to say, 'is it' as 'It's me'?" And is it not as simple for the little tongue to slip 'I saw it,' as 'I seen it'? I love baby talk, and should not correct a child for his mispronunciation of hard words. As he grows older he will himself see his mistakes in that line and change them. But I insist that it is a parent's duty to make the difficult path to grammatical speech as easy as possible by never allowing the little ones to stray from it in the beginning.—*Harper's Bazar.*

The temperance women are rejoicing over the fact that when the Prince of Monaco, whose income is derived from Monte Carlo, desired to pay his respects to Queen Victoria, Her Majesty refused to receive him, thereby evincing her disapproval of gambling. Another ground for congratulation to the temperance workers is that Her Majesty had a prayer offered at the launching of her new yacht, the Victoria and Albert, instead of the customary breaking of a bottle of wine over the bow.

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That it pays from a health standpoint, and from the standpoint of Christianity and good citizenship, to be a total abstainer, and every member of the Epworth League should know that

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The Canadian Epworth Era.

Vol. I.

TORONTO, SEPTEMBER, 1899.

No. 9.

Young People's Work Advancing.—Rev. Dr. Francis E. Clark, president of the International Society of Christian Endeavor, tells the *Church Economist* that he never saw or knew of a time when there was so much religious activity as at the present. "And during the next few years," said he with enthusiasm, "I look for an even greater spiritual forward movement." Asked about the relation of the pastor to the young people, he said the relation is one of the first importance. "I have never known a pastor who was in entire sympathy and accord with young people's organizations who did not get far more out of his pastorate in what we call success than one could who was not in such sympathy and accord. So far from young people's organizations having seen their best days—the movement passing away, as some have declared,—young people are more responsive to the appeals for work than ever before. They are more ready than pastors are to employ them. I believe the trouble with young people's organizations in many churches, the reason they fail to accomplish much, lies with the pastor. The pastor lacks ingenuity to invent plans. You can get more young people to attend a religious gathering than you can to attend a boat race or a golf game. Some people are pessimistic, and declare young men run to bicycles and young women to theatres.

In New York there are five hundred churches having young people's organizations in them. The aggregate attendance of young people at these churches is ten times as great as it is at all of the theatres."

✱

Young Men to the Front.—Frederick Atkins, in his excellent little book, "Aspiration and Achievement," tells an incident of a gentleman who went to Messrs. Scribner's Publishing House in New York, and wished to see an elderly representative of the firm. "He was introduced to the head of the advertising department, who was twenty-six; to the manager of the educational branch, who was twenty-five; to the business manager of the magazine, who smilingly owned up to twenty-seven; to the general traveller,

aged twenty-eight; to the junior partner, who had just reached twenty-seven; and then in an almost desperate state of mind he asked for Mr. Charles Scribner, who proved to be a veteran of thirty-five. He was almost aghast to find such a great house of business in the hands of such young men, but the practice now prevails on both sides of the Atlantic." Mr. Atkins asks, "Why is this?" and replies, "Simply because the world is guided by large ideals, magnificent aspirations, by keen foresight, and irresistible enthusiasm."

✱

Times are Improving.—Mr. R. W. Perks, M.P., the Methodist philanthro-

to allow himself to be painted in such an attitude."

✱

California Hospitality.—The teachers must have had a good time at their Annual Educational Convention held at Los Angeles, California, if the newspaper reports tell the truth. Over \$16,000 were raised with which to provide for the entertainment of the guests. The trains were met forty to sixty miles away by flower and fruit committees, who distributed lavishly; fruits and fruit drinks were also provided each day for all who came, at the different State headquarters; an orange orchard was purchased, or the fruit on the trees, to which excursions were made day by day, where all who chose could enjoy the novel experience of picking oranges from the trees, and receptions and entertainments galore were extended to all. Probably similar hospitality will be extended to our Epworth League Convention in 1901, Californians do not believe in doing things by halves.

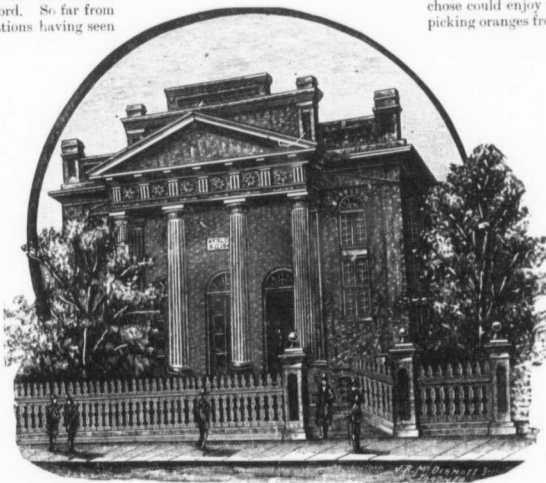
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Walking to College.—It is not

often in these days of trains and steamboats that we hear of a young man walking over a hundred miles to get to college. But this was recently done by a young man who walked from his home at Meadville, Pennsylvania, to Allegheny College. He left his home at six in the morning, and walked sixty-two miles the first day, eating only one meal. The second day, he walked fifty-six miles, eating only a little lunch at three o'clock in the afternoon. He reached the college office and introduced himself to President Crawford at nine o'clock A. M., on the third day, having walked one hundred and twenty-eight miles in thirty-two hours. Such pluck was properly rewarded by the college. The young man got a free room and a friend paid his incidental fees for the term.

✱

Richmond Street Church.—Many of the older members of our Church regard Richmond Street Church as their spiritual birthplace. For a number of years it was known as "The Cathedral of Methodism," but its membership having moved to other parts of the city, it became necessary to dispose of it.



OLD RICHMOND ST. CHURCH, TORONTO

pist, of England, related the following incident at a recent meeting: "I was in a house the other day belonging to one of the peers of the realm, and in a little room I saw hanging upon the wall a number of portraits of the ancestors of this noble earl. They were all depicted by one of the eminent painters of the day, and they were all portrayed in various stages of intoxication. There were about twelve or fourteen men, some of whose names are known in the history of England towards the end of the last century. Each of these men, I was told, had sought for his portrait to be taken in what he called his 'favorite stage of drunkenness,' and around the wall were their names, printed underneath the portraits. But the public opinion of this country is now such that I imagine there is not a single man so degraded to-day as

Three Score and Ten

THE METHODIST BOOK AND PUBLISHING HOUSE REACHES ITS SEVENTIETH YEAR

THREE score and ten usually means weakness and decrepitude; but in the case of the Methodist Book and Publishing House it stands for strength, solidity, and increasing success. The institution has reached its seventieth year, and it is gratifying to know that it was never more prosperous, and the promise for the future never more bright than at the present. The early Methodists who founded the publishing house in 1829 could have had no idea of the wonderful growth and development it was destined to enjoy.

In the Book Steward's office in Toronto there hangs a framed document of unusual interest and historic importance, which was given to Dr. Briggs by Dr. Ryerson on his death-bed. It reads as follows:

ANCASTER, Sept. 4th, 1829.

This will certify that the bearer, Rev. Egerton Ryerson, is appointed agent for procuring a printing establishment for the Canada Conference, and is hereby commended to the Christian confidence of all upon whom he may have occasion to call for advice and assistance for the above purpose.

JAS. RICHARDSON, Wm. CASE,
Secretary, Superintendent.

Armed with this authority, Dr. Ryerson entered upon his duties enthusiastically. He at once set out for New York to procure an outfit. He tells us that he was six days and nights making the journey in a stage coach, from Lewiston to New York.

The *Christian Guardian* commenced with a circulation of 450, which increased during the next three years to 3,000, exceeding that of any secular newspaper. Dr. Ryerson was both editor and book steward at a salary of \$600 per year. He also had to keep the accounts, and, with the assistance of some laymen, folded and addressed the papers to subscribers. These were the days of small things. The membership of the Church when the Book Room was established was less than 12,000. It now exceeds 270,000. As everybody knows, Dr. Ryerson was the great champion of civil and religious liberty in this country, and through the *Guardian* and in other ways he did yeoman service in this cause. For much of the religious freedom and equality that we enjoy to-day we are indebted to Egerton Ryerson and men of like spirit.

The following is a list of the editors of the *Guardian* from the beginning until the present.

EDITORS OF THE "CHRISTIAN GUARDIAN" FROM 1829 TO 1899.

Egerton Ryerson	3 years,	1829-1832.
James Richardson	1 year,	1832-1833.
Egerton Ryerson	2 years,	1833-1835.
Ephraim Evans	3 years,	1835-1838.
Egerton Ryerson	2 years,	1838-1840.
Jonathan Scott	4 years,	1840-1844.
George F. Playter	2 years,	1844-1846.
George R. Sanderson	5 years,	1846-1851.
James Spencer	9 years,	1851-1860.
Wellington Jeffers, D.D.	9 years,	1860-1869.
E. H. Dewar, D.D.	25 years,	1869-1894.
A. C. Courtice, D.D.	5 years,	1894-1899.

Up to 1843 the same minister served both as editor and book steward. The business having greatly increased, the labor was then divided.

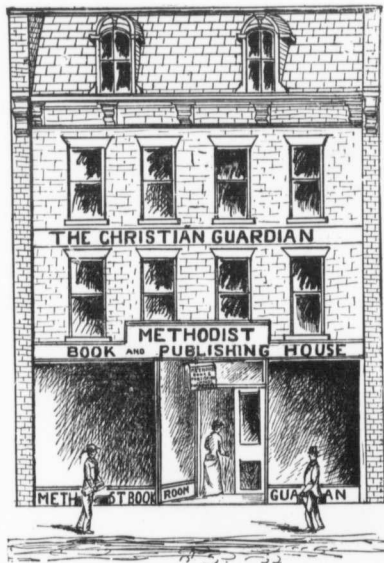
Rev. Anson Green, D.D., was book steward for eleven years, from 1843 to 1851. He was followed by Rev. George R. Sanderson, D.D., Rev. Samuel Rose, D.D., and Rev. William Briggs, D.D.

Dr. Rose filled the position for fourteen years, from 1865 to 1879, during which time the institution increased considerably in strength. He was succeeded by Dr. Briggs.

At the time of his appointment, Dr. Briggs was pastor of the Metropolitan Church, Toronto, and recognized as one of the ablest preachers in the connexion. It was felt by some that it was not wise to take so strong a man from the pulpit, but experience has shown that no mistake was made when Rev. William Briggs was called to the book stewardship. A business education received in the old country has been of great advantage to him in the management of the important interests committed to his care. Under his direction the institution has had a record of unvarying and ever-increasing prosperity. Every part of the business receives his personal attention, and is thoroughly organized. While each department has a competent head, who is assisted by a host of busy workers, Dr. Briggs is the moving spirit of it all, and the success that has been achieved is largely due to his ability and tireless industry.

One of the most important changes in the Book and Publishing House took

place when the property of the old Richmond street church was purchased, and the business removed from 78 King Street East. It was necessary to secure larger premises as the old building was utilized from cellar to attic, and yet was altogether inadequate to meet the requirements of the growing business. When the Richmond street church was offered for sale, it was necessary for the Book Room to move quickly, as other parties were anxious to buy the building. As the Book Committee did not meet for some time, Dr. Briggs purchased the property on his own responsibility, for the use of the Church. At the first



THE OLD PREMISES ON KING STREET.

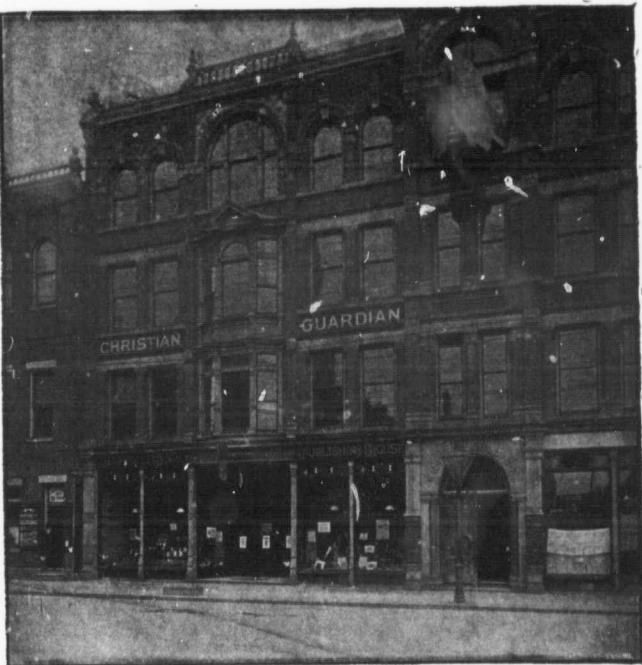
opportunity the authorities sanctioned his action, and thus secured the historic site for Methodism for all time. It is exceedingly appropriate that this old church, so dear to the hearts of many of our senior members, should be retained and put to so good a use. Not long ago an old brother visited the building, and in going through, paused at a certain place and said to the Book Steward—"Exactly on this spot, forty years ago, my sins were pardoned."

The church was purchased for a little over \$30,000. Additional buildings, since erected, brought the entire cost up to about \$120,000.

The wisdom of leaving a main thoroughfare like King Street was at first questioned, but every year shows that the right step was taken. Richmond Street is fast becoming a business street, the book trade particularly drifting in that direction, until there are now six book stores in one block. The street is undoubtedly destined to be the Paternoster Row of Toronto.

The new premises have a frontage of 100 feet, and are 176 feet deep, running through to Temperance Street. On both streets handsome additions have been built—that on Richmond Street is four storeys high, and on Temperance Street six storeys. The store for general sales, which is by far the largest and finest bookstore in the city, is in charge of Mr. Slater, an experienced bookman, who keeps it in apple pie order, and is always ready to sell books and stationery as cheap as they can be secured anywhere else. He does not propose to allow even the departmental stores to under-rell him.

Immediately back of the store is the Book Steward's office, which is the heart of the whole concern. Without stirring from his chair, the Book Steward can converse by telephone with the head of any of the departments, and, if necessary, can summon one or more by call-bell for consultation. When matters of importance are to be settled, there is frequently a gathering of all the departmental heads. The present book steward is one of the most genial men, and is accessible to everybody who chooses to call upon him. For every one he has a cordial hand grasp and a cheery word. It is marvelous that he manages to get through with so much work when subject to so many interruptions.



METHODIST BOOK AND PUBLISHING HOUSE, RICHMOND STREET FRONT.

Further in the rear is the General Business office, where the big correspondence of the House is handled and the books are kept. The business management of the *Guardian* and other periodicals is in the competent hands of Mr. James Dale, who has been with the institution for over thirty years. By the way, the Book Room is noted for keeping its employees a long time. In the composing room there is a printer who has been there for forty-one years. If a man behaves himself and does his work efficiently, he need not stand in any dread of losing his job.

The book-keeping, and indeed, every part of the concern is managed in the most business-like way, and nobody need look for favors simply because it is a Church enterprise. One of the best accountants in the Dominion, after examining the books of the Methodist Book Room, said that he could not suggest any improvement in the method of keeping them or in their auditing. Mr. Frank Byrne, the cashier, has been the trusted servant of the house for twenty-five years, and Mr. Martin Merry, the efficient accountant, for twenty years.

A large business is done in subscription books. This department is under the direction of Mr. John C. Berkinshaw, an old and faithful employee of the house.

The shipping room is a busy place,

for goods are constantly going out to all parts of the Dominion. Mr. A. M. Huestis, a son of the Halifax Book Steward, is head man here, and keeps his eye on all orders so that very few mistakes occur.

If he were not a bachelor we would be inclined to call Mr. Ed. Caswell a "veteran," for he has been with the Book Room a number of years and thoroughly understands the business. He has charge of the Publishing Department, and it is his duty to read all manuscripts submitted by authors, and also to see them through the press.

Mr. S. B. Gundy looks after the wholesale business, and, with his travellers, covers the country from the Atlantic to the Pacific. Once a year he visits the Old Country as buyer. He is as live and up-to-date a business man as can be found in Canada.

The basement of the old Richmond street church is now used as the press room, where large presses rattle and clatter from seven in the morning until six at night, and not infrequently far into the night to overtake the rush of work. The foreman, Mr. McLellan, is an active young man with quite a large force under his direction, as will be seen by the accompanying photograph. The stock room is on the ground floor, and usually contains many thousands of good books. Mr. R. Whittaker, who is in charge here, is so conversant with them



METHODIST BOOK AND PUBLISHING HOUSE. SHOWING BOTH FRONTS WITH OLD CHURCH BETWEEN

that he is able to lay his hand on any volume at a moment's notice.

The compositors' room is on the first floor above, at about the same level as the gallery of the old church. It is

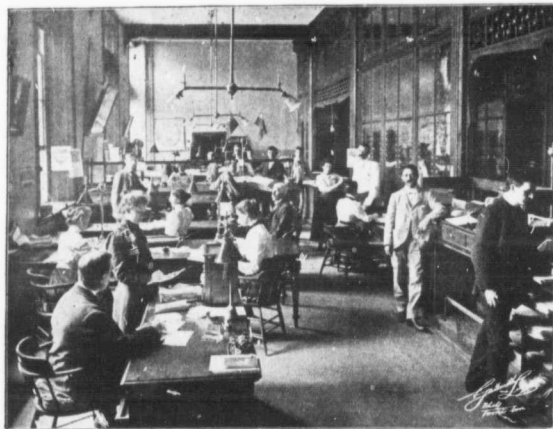
Ecce, etc., that go through the bindery every year, to say nothing of the immense output of miscellaneous literature, it is simply astonishing that so much is accomplished. The foreman, Mr.

now 880,000 worth of printing machinery, etc., in the building, and the total assets are over \$600,000! Three hundred hands are employed in the manufacturing department, and forty-eight clerks in the offices and shipping room.

Of course there are considerable profits in a business of this kind. Something has to be set apart each year for new machinery, deterioration in value of plant, etc., and a substantial balance is then given to the Superannuated Ministers' fund. From time to time Dr. Briggs has been importuned to make grants to various churches and societies in need. It is just as well for all such applicants to know that the Book Committee is not permitted by its constitution to give one dollar to anything else than the Superannuation fund. It seems very appropriate that the institution founded seventy years ago, almost entirely by the self-denial and generosity of Methodist preachers, should now be a source of revenue to this worthy fund of the church.

With a splendid history, with most efficient management, and commanding the loyal support of the church, the future of our Book Room is apparently a bright one. In his last report to the Annual Conferences the Book Steward closes with these words:

"Our Printing Establishment began in a resolution of Conference. Would that all our Conference resolutions had been as fruitful! Now seventy years old, with its eye not dimmed, nor its natural force abated, growing in grace and going on to perfection, ordained by preachers, and managed by preachers, this tireless evangelist, crowned with



BUSINESS OFFICE, METHODIST BOOK AND PUBLISHING HOUSE.

without doubt the largest, ariest, and best appointed printing office in Canada. Here are employed a host of compositors under the direction of the experienced foreman, Mr. B. Miln and his energetic assistant, Mr. A. Pudsey. The *Christian Guardian*, *Methodist Magazine*, *Onward*, *CANADIAN EPWORTH ERA*, and other publications are here prepared for the press, and the many miscellaneous books sent out by the house are put into type. It is needless to say that it is a busy place, as there is usually enough work to keep every man more than occupied. It is a well known fact that our Publishing Department is liberally patronized by those who are not Methodists. A Roman Catholic priest, who recently had an historical work printed at the Methodist Book Room, was asked why he took his book to this place. He replied, "It was with me, purely a matter of business. I found I could get better and cheaper work from Dr. Briggs than anywhere else."

Our Sunday School papers and periodicals have attained a high standard of excellence under the able editorship of Rev. Dr. Withrow, who also edits the *Methodist Magazine*, which has recently completed its fiftieth volume.

The combined circulation of *Guardian*, *Magazine*, and Sunday School papers reaches 302,547 for each issue.

The bindery is, to a visitor, one of the most interesting departments of the establishment. It is always a hive of industry with men, boys and girls, actively engaged in putting the printed pages together into book form. To supply the Epworth League Reading course alone nearly ten thousand volumes have to be stitched every year. When one takes into consideration the hymn books, disciplines, minutes, *Magazines*, *Outlooks*,

Beatty, has his work well organized, and is assisted by a large number of helpers.

When our book and publishing house was started seventy years ago, the Conference gravely resolved—"That \$700 is sufficient to purchase all the apparatus



A CORNER IN THE BOOK STEWARD'S OFFICE.

for a printing establishment." What would these worthy brethren think if they could walk through this immense institution to-day? Imagine their astonishment when informed that there is

three score and ten years' success, may well claim by the disciplinary tests of gifts, graces, and usefulness, the renewal of its commission for another seventy years."

THE MODERN MOLOCH.

BY LOTTIE M'ALISTER.

This strong arraignment of the liquor traffic is from "Clipped Wings," a little book recently published by our Book Room, which is having a large sale.

CHRISTIAN civilization boasts it has no altars for human sacrifice; no Ganges whose waves engulf the offering of innocency; no Juggernaut splashed with human blood. It is but an idle boast. In every city, village, and at many a cross-road, stand human slaughter houses, shambles saturated with the gore of sons and fathers. So numerous are they no one is put to the inconvenience of making a pilgrimage to present his offering. The god who demands this frightful sacrifice was once called Bacebus. That ancient time was the time of the barbarians. His modern name is Revenue. His exact name is Greed. Christian

Its triumph consisted in the comparison instituted between the past, and not only the present, but the promise of the future.

Listening to the echo of the years we hear the uncertain shuffling of feet. We ask, in horror, what it means. History, the reverent chronicler of the grave, answers: "Tramp! tramp! tramp! the boys are marching, thousands strong." Marching where? "Marching down to poverty; marching down to disease; marching down to bestiality; marching down to devildom; marching down and drunkard's graves; marching down and through portals over which is written, "Who enter here, leave hope behind." Let us institute a comparison between the past and the promise of the future. Tramp! tramp! tramp! the boys are marching, steady, strong, in step to the music of the spheres; up to manhood; up to competency; up to sobriety; up to

The common use of the word "converted" is misleading and unscriptural. It is employed to signify the acceptance of the new birth, or regeneration. The latter is the entering of the soul into fellowship with the Holy Spirit. Conversion, on the other hand, is the turning of the will to God—something closely allied to repentance, but except as a preliminary condition, quite distinct from regeneration, which is the work of the Holy Spirit, or, more accurately, the relation of friendship between the soul and the Spirit with the necessarily resultant transformation into the likeness of God. This transformation is occasionally immediate and marked; but to that extent is extraordinary, miraculous, so to speak, and relatively undesirable. God's ordinary way, and therefore His first choice of ways, is to surround the soul with spiritual influences, that is with the Holy Ghost working through parental character—ante natal—



RETAIL STORE, METHODIST BOOK ROOM.

citizens have decreed that these temples shall come up to a governmental standard of comfort and attractiveness. They are, indeed, places of necessity. The traveller must seek his meat and bed in the dens of a monster, and within reach, easy reach, of poisonous fangs which sting like an adder and bite like a serpent.

The god of the heathen, cruel and vindictive, was satisfied with the writhing body; but this divinity demands that to the tortured body be subjoined a soul that has been dipped into the dye vat of dissipation until, blackened and saturated, it may be past redemption. If this sacrifice is necessary for revenue, and this revenue absolutely necessary for the good of the country, then common justice and patriotism demand that, above the now dishonored graves of tens of thousands slain we raise a shaft of purity pointing to the skies, inscribed in golden words, "Here lie our patriot hosts, who died, souls and bodies, covered with wounds, for the good of this country."

On the shores of a great lake there arose, as if by magic, a city. Embodied in the outlines of its architecture were beauty, harmony, utility. Into this city every civilized nation poured a contribution of its highest achievement. It was vanished, and we ask, regretfully, What was the triumph of that White City?

Christian citizenship; up to health; up to the plains of intelligence; up to the white light, where they have no need of the sun; marching up to God.

CHILDREN AND THE CHURCH.

BY REV. JOHN J. FERGUSON.

THE Scriptures do not say that children should be converted. The words "be converted" are used in the new translation of the Bible as changed into "turn." Jesus said to His ambitious disciples who were striving for the best place in the kingdom—"Except ye turn and become as little children ye shall not enter into the kingdom of heaven"—to say nothing of getting first place. He meant by this that these men who had grown into sinful ways would have to begin life again and acquire the humility, obedience, and trust of little children. As for the latter, His truth is "of such is the kingdom of heaven." Thus the correct thought is that children are born in the invisible kingdom of God, and by baptism are enrolled in the visible kingdom in order that they may never depart from the invisible. If they actually depart from it they must "be converted," i.e., they must turn.

parental instruction, parental guidance into the fellowship of the church through baptism, and afterwards through "presentation at the temple" as in the case of Jesus and also through Sabbath schools, catechumen classes, junior leagues, and any other extra scriptural good things which may be devised.

The destiny of every soul, in the wish of God, is happy conscious fellowship with the spirit of God. Before that can be enjoyed there is often, not to say generally, a lot of ground to be covered—the will to be trained, the emotions to be developed, and the intellect to be enlightened—in a word, the character to be fitted for heavenly society. The motive power in this work is the Holy Ghost, and the means are various. But the Spirit Himself never ceases from this glorious work of preparing souls for presentation to Himself. Yet His supreme earnestness in the matter never makes Him hurry. Herein He differs from people who try to rush their children into a religious experience. He takes sufficient time and is calm in mind. He realizes how strong He is and is not afraid of the devil. Religious experience in children is to be desired and worked for, but not to be forced, and as a general thing not to be placed as an end in itself too prominently before the mind of the child.

Spurgeon said he was always surprised when God blessed him. The fellowship of the Spirit is the final blessing, but comes not of the will of man, but of the will of God; not of the act of man, but of the doing of duty whereby character reaches such a stage that in God's wisdom the fellowship will be a blessing.

Rousseau, Ont.

shall we do when at our feet lies unmeasured power! What we can do we must do, and what we must do we must answer for if we do not do. Come on, Leaguer! climb the hills of glorious achievement in the dawn of the new day and add glory to the name of Him whose we are and whom we serve!

(b) The victories of our fathers demand

give what they have and are to bring in its glorious realization!

(b) We should do it with consecration of life and service. Until we give ourselves fully to Him we are not likely to give what we have to Him.

We speak of consecration. Do we know what it means? Do we consecrate our lives and our livings to Him? We

pray for Him to take us but not to take our gold. We would make a pretense of giving ourselves to Him but we make our own disposition of our substance. What mockery to God. If the consecration of the Church was as real as it should be, millions for God would be here to-day.

3. When we have done it.

(c) The spiritual power we pray for but do not have will come to us.

(c) We shall help to usher in the kingdom of God and bring happiness to earth's great millions.

(c) We shall have eternal satisfaction in knowing that we have helped Jesus to save a world.

Let us go into this work with our eyes on the hills whence cometh our help, and we shall be instrumental in the great

and eternal service of crowning Him King of Kings and Lord of Lords.

APPROPRIATE.

There is a fitness in things, even on funeral occasions. Nothing could have been more becoming in the life and character of the late Colonel R. G. Ingersoll than the ceremonies connected with his funeral, which, it is reputed, were attended by about forty persons. The exercises consisted in the recital of the Colonel's last poem and the repetition of his famous oration at the grave of his brother. No God, no Bible, no prayer, no minister of the blessed gospel, and no music to tinge the mournful occasion with the light of hope. No wonder the sorrowing wife and children clung with a superstitious devotion to the mortal remains, refusing to bury their dead out of their sight. Christianity is worth all it costs, just to have it on funeral occasions. Contrast the Christian funeral with the Godless and comfortless and hopeless and lifeless scene. Even the sweet cadences of the organ must not intrude while the mortal remains are being cremated. In what mournful contrast this with the Christian stanza, "Let music cheer me last on earth, and greet me first in heaven!"—*J. W. Hill, in Central Christian Advocate.*

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COMPOSING ROOM, METHODIST BOOK AND PUBLISHING HOUSE.

THE TWENTIETH CENTURY FUND.

BY REV. W. J. SIFFRELL, B.A.

(Synopsis of an address delivered at the International Epworth League Convention at Indianapolis.)

The Twentieth Century is a big thing and the movements of the Twentieth Century will be big too. What may be their distinctive character I cannot tell, for I do not know what great idea God will drop into some mighty mind; but there is one movement already in vogue and upon that I am to address you. It is "The Twentieth Century Thankgiving Fund," already having had inception in the mother-land, your own America, and in Canada.

May I fasten my impressions upon your thought under three statements covering this great call of millions for God? as follows:

1. Why we should do it.
2. How we should do it.
3. When we have done it.

First, then, why we should do it.

(a) Because of the greatness of our possibilities.

The measure of our responsibilities is measured by our possibilities. Dawning upon us is a new century, fresh in youthful vigor, abundant in energy, with no force weakened by sin or marked by failure. More doors lie open to us than ever before. A mightier army than history ever marshalled stands ready to obey our orders. Forces never paralleled in the past are at our command. What

that we do something worthy their sainted memory.

What names glow on history's page, what lives they lived, what conquests they made, what battles they fought, what victories they won. Shall we do less? Epworth Leaguer, shall it be said of us that we refused millions for God when they counted it all joy to suffer and die for him. Think of an Abraham, a David, an Isaiah, a Paul, a Wesley, and a great army of other sainted heroes who went before us in paths of service, wet with their own blood, only that they might prove their devotion to Him. Are we marching on! I fear sometimes we are in retreat and that we need men with the devotion of a Paul and the courage and enthusiasm of a Sheridan to call us back to duty and to God.

2. How we should do it.
- (a) We need enthusiasm.

Enthusiasm! Yes, enthusiasm. Do not let that word out of religion nor out of the Church. Enthusiasm! Some one has said "we only play at missions." Perhaps so. But this I know, "We only play at giving." Hide your heads now! Give me the money spent by church-members in whisky and tobacco and I will girdle the earth with missionaries and carry the gospel to every heart. When I think of the devotion and enthusiasm men will exert in the cause of their native land I feel like crying: Oh for Hobsons and Gordon Highlanders in the church of Jesus Christ—men who make His kingdom and its coming the ideal of life and

IF I ONLY HAD TIME.

Ruskin keeps on his study-table a handsome book of chalcidology on which is engraved, "Today."

We all know people who, according to their account, would be very philanthropic if they had but the time, who would visit the sick, relieve the poor and comfort the widow and the fatherless in their afflictions, did leisure permit.

Others would have become great authors, singers, orators, inventors, statesmen, if they only had the time. But alas! they have absolutely no time—no more than two or three hours a day at most, and what does that amount to?

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies which others disdain to practice. What young man is there too busy to get an hour a day for self-improvement?

An education that would adorn a man of letters, or qualify a college professor, has been secured in the fragments of leisure that are often wasted because they are so brief. You will never "find" time for anything. If you want time you must take it.

If a genius like Gladstone carries through life a little book in his pocket lest an unexpected spare moment should slip from his grasp, what should we of common abilities not resort to save the precious moments from oblivion? What a rebuke is such a life to thousands of young men and women who throw away whole months and even years of that which the "Grand Old Man" hoarded up to even the smallest fragments. Many a great man has snatched his reputation from odd bits of time which others, who wonder at their failure to get on, throw away. In Dante's time nearly every literary man in Italy was a hard-working merchant, physician, statesman, judge, or soldier.

Rufus Choate used to lay out a course of study in the classics practically parallel with that of the younger men in Harvard University, and by improving the few spare moments which his immense practice left him, would keep pace with the students year after year.

The earlier works of John Stuart Mill were written in the intervals of official work while he held the office of principal examiner in the East India House in which Charles Lamb, Peacock, the author of "Headlong Hall," and Edwin Norris, the philologist, were also clerks. Macaulay wrote his "Lays of Ancient Rome" in the War Office while holding the post of Secretary of War. It is well known that the writings of Arthur Helps are

literally "Essays Written in the Intervals of Business."

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor. The worst of a lost hour is not so much in the wasted time as in the wasted power. "If you are idle, you are on the way to ruin, and there are few stopping-places upon it. It is rather a precipice than a road," says Beecher. Let no moment pass until you have extracted from it every possibility. Watch every grain in the hour-glass. Let your record be: "No moment wasted, no power perverted, no opportunity neglected."—*Success*.

FORGETTING TO PEDAL.

The other day the writer was talking to a friend about riding the bicycle. In the course of the conversation my friend spoke in substance as follows: "Riding the wheel was not as difficult a matter to me as it seems to some others. I learned to mount easily and could ride without difficulty; but in the early days of my riding I sometimes forgot that I needed to pedal." Now every one who rides a wheel well knows that if a man forgets to pedal that one thing will certainly happen, and that is that the machine will soon come to a standstill. Pedaling is the only means of locomotion, and keeping it up is the only way of satisfactory progress. The more vigorous the pedaling the better the

road to fame or to fortune, and, perhaps, he is soon left behind altogether. What is the matter? Nothing, only that he has forgotten to pedal. He simply sat still in the saddle of opportunity and his life collapsed into failure. May not the same thing be said of many young Christians, and many churches, and of many ministers even!

For a time they ran well. Success and prosperity seemed a certainty to them. But suddenly they came to a standstill. Like my friend with his bicycle, they forgot to pedal, and the fair promise they made came to nothing. They did not work out their salvation. They did not persevere on the highway of righteousness. They did not keep "everlastingly at it." They simply stopped pedaling, and their progress was over. There is no success without labor. He who would get on in this world and make permanent and satisfactory progress must pedal.—*The Commonwealth*.

LIFE ON THE FARM.

BY REV. THOS. McCLARY.

The farm seems no longer desirable as a place of business or residence. It is abandoned by the boys and girls for the city as soon as possible, and by the owners as soon as they have made money enough out of it so they can live in town. This is a sad condition and should be corrected, and the farm life brought to a condition of desirability.



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going. And yet are there not a great many people in the world who are like my friend in this matter of forgetting to pedal? A young man gets a good start in life. He has a fine education. He secures a fair position in business. Friends prophesy of him that he is going to prosper. Somehow or other, however, he does not succeed. Others pass him on

This can be done, without a doubt, by removing the isolation, bringing the homes nearer together, and creating more social life; through rural mail delivery, the trolley car, the telephone, and good roads. People dislike isolation. The social nature longs for companionship, and should be gratified.

The farm could be made more desir-

able by increasing the conveniences of life, such as the toilet room, bath room, and modern kitchen, all of which can be had in the country as well as in the city. And why not sustain in farming communities those institutions which promote mental and moral growth and enjoyment—the church served by a strong, well paid pastor, the course of entertainments furnished by a lyceum bureau, the Chautauqua reading circle. This can all be done at no greater cost than in the city. Intelligence used on the farm will add to its desirableness, as it will find there so much to admire and enjoy, and make soil and sun do their best. It is an excellent thing for one to represent his business as desirable. How could a business man expect to prosper if he talked down the business and went in a shabby garb that gave the business away? Farmers should speak well of the farm, stop kicking, and magnify their occupation, dress well, look well, be happy; that will make the life desirable to others.

One would suppose when looking at the assured prosperity of such a life that it would be desired, for all over the country farmers are doing well, getting out of debt, building houses, have good machinery, carriages, horses and cattle, and money in the bank. Many of these a few years ago, had nothing. There is too little home-life about the farm. It is used as a place for money-getting from the soil, and to be sold or rented, and so exchanged for a residence in the town. As a consequence there is a lack of sub-

grow up in loyalty to God and faithfulness to man. Let everybody do all possible to make farm life desirable.—*Midland Christian Advocate.*

ON DUTY.

I happened once to be seated in a train when an inspector passed with a very pretty flower in his buttonhole. Presently they came along a drunken fellow, and as he went by the inspector he snatched out the flower, and flung it under the train. I watched the inspector's face flush, and his fist was clenched but turning with an effort he went on his way. As he passed the door of my carriage I said: "You took that splendidly!" He nodded his head, and replied: "If I had not been on duty, sir, I would have knocked his head off!"

On duty—that is what one wants; the the incoming of another force that beats back and retains the angry promptings of one's heart. A Christian is always on duty. I carry the glory and honor of my Lord. I am set apart for that, and that must not suffer at my hands. Do not let the great salvation of Jesus Christ mean less to us than it did to him. It must be with a sense of grief that he sees us content with anything less than an utter surrender to himself. There must be a happy abandonment of ourselves to the Father's care. This will check all the hungry over-eagerness of life, at that keen and cruel competition out of which so much of the evil of our time has come;

beauty of the blossom meets with its fragrance the mellow glory of the fruit.—*Mark Guy Peare.*

NAMELESS SAINTS.

It often distresses us that we toil without recognition. Our names are not famous. Beyond our narrow circle we are unknown. When we die, we shall pass into oblivion. The Bible cautions little for names. The centurion of extraordinary faith is nameless. The nobleman of Capernaum, who besought Christ for his son's life, is as unknown as the widow of Nain and countless others. It is given to few to be noted, yet the great portion of the world's uplift and cheer comes through nameless saints. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful." It matters little whether we are known to the world. It matters much whether Christ knows that we are doing his work, steadily, joyously, contentedly.—*Augsburg Sunday School Teacher.*

COURAGE OR COMBATIVENESS?

There is a wonderful difference between bravery and foolhardiness, between courting opposition and meeting it calmly when it must be met. When the enemies of our Lord gathered round him with their schemes for entangling him and their plots against his life, he did not waste time in argument or defense, but withdrew into Galilee to carry on his mission. But when one of the great feasts called him to Jerusalem, and he had a message for the people, he showed himself fearlessly and spoke openly in the temple.

There is a great deal of combativeness that christens itself moral courage, and insists that all others must follow its lead or wear the badge of cowardice. It wastes time and energy in useless controversy, in fighting the opinions of others rather than in earnestly putting its own into action. To have the courage of one's convictions does not mean that it is necessary to proclaim them always and everywhere without regard to time or place, and certainly does not mean, as some seem to think, a noisy and offensive flaunting them before those who disagree with us. There should be no doubtful utterance where speech is needed, no hesitation to show our colors, but it requires far more courage quietly—and with kindness toward those who differ from us—to live our principles, than it does to write tomes in defence of them, or hurl invectives at our opponents.



THE BINDERY (DOWNSTAIRS), METHODIST BOOK AND PUBLISHING CO.

stantial improvements and home-like attractions. If those things are done which will improve and beautify the place, if it is made a home for the children and for the old folks, a place in which to live and die, a spot where every tree, path, room, has desirable associations, it will be again the ideal American life, the place where men and women

it will destroy envy and covetousness, and the scornfulness of pride.

This is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help, a tree that is always in leaf and always in bloom, and always laden with its fruit, like the orange tree, where the

THE YOUNG PEOPLE AND THE PASTOR.

It is said often enough that the pastor ought to enter into the life of the young people. If he is to help them he must sympathize with them, and he cannot sympathize with them unless he knows them. But all the relations sustained in the church are mutual. And it is no less necessary that the young people enter into the life of the pastor. Every pastor ought to know his people in their homes. The people ought to know their pastor in his study. If the preacher is bound to know the toil and sports of his young people, then they are equally under obligation to know their minister in his work and recreation.

The instant excuse would be made that the pastor is too busy to receive the personal calls of his young people, and that they dread to intrude themselves into his study or home. It is true that the pastor is a busy man, but it is not true that he is too busy to welcome the honest effort of any member of the parish to cultivate a more intimate acquaintance with him. The whole truth is that the young people do not come to him so much as he yearns to have them. And so let this be said in good faith to any reader of these words: As you want your pastor to know you, you ought to seek also to know him. Go to his study and talk with him about his books and his student life. Take him into partnership sometimes when you plan a raid on the woods. Do not be hostile or indifferent to him. Be his friend.—*Zion's Herald.*

A CHILD SHALL LEAD THEM.

Some time ago a missionary from Madras was travelling through crowded villages and received an invitation to go to one never before visited. On his arrival the people collected around him and begged him to send them a missionary and a schoolmaster to teach them "the sacred book." The missionary asked them: "What do you know about my sacred book?" And an old man sitting near him answered: "I know a little of it," and began repeating in Tamil the first two or three chapters of St. John's Gospel. To his surprise, also, he found that the man was totally blind. He asked how he could possibly have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for some months been working in this village and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, and although the boy had left

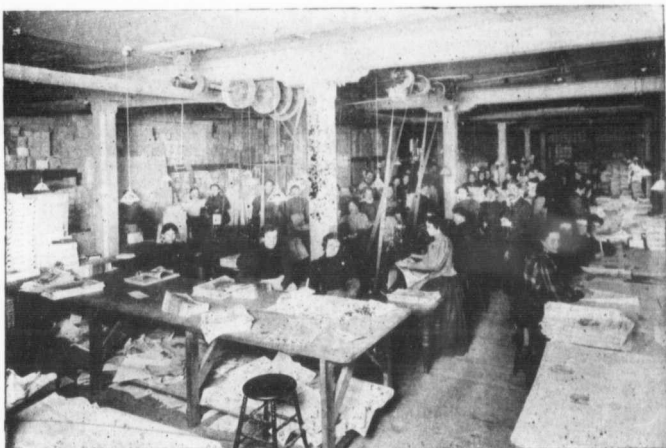
the village some time before, not a word of these precious truths had been forgotten.—*Missionary Link.*

CHARACTER IN BUSINESS.

Idleness is one of the greatest enemies of character. As someone has said: "The devil tempts other men, but idle men tempt the devil." Do not envy the idle

refuse for such a reason would be to distrust God; and the helps, advantages and blessings, should be set forth. This was the Saviour's method to check the impulsive, to encourage the fearful.

Much might be added by way of suggestion to Lookout Committees, but if even so much of a process as described is followed, it will result in great good. There is no reason why such an analysis should not be used in the society to in-



THE BINDERY (UPSTAIRS), METHODIST BOOK AND PUBLISHING HOUSE.

man, whoever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about, and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places seeking what they can devour.—*Dr. James Stalker.*

LOOKOUT WORK.

All will admit that much of the success of a society depends on the thoroughness with which the Lookout Committee does its work in bringing members into the society. It is not sufficient that persons should be willing to sign the pledge—they should thoroughly understand it. The question may arise, how to teach the pledge to those who are contemplating membership. This is a method requiring system. It is well to let the applicant study the pledge for himself, at first, to see what he makes out of it. In conversation the committee may learn what this conception is. It will then be best to call attention to the very evident structure of the pledge. If an applicant for membership seems over-confident of his ability to keep the pledge, he should be shown some of the deeper meanings of it and its elements of difficulty. If he is too timid to undertake its obligations, he should be shown that it is no more than a statement of Christian duty; that to

struct the old members. Especially would it be useful at reception of members.—*The Lookout.*

Said Mr. Steadfast, in Bunyan's allegory: "I have loved to hear my Lord spoken of, and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot." This is a good coveting, one we may all pray for.

ARE there in your church any persons too old or infirm to go to the meetings, and that have no one to report to them what is said there? Probably they get hungry for a sermon or a prayer meeting. Would it not be a kindness to see that some one shall carry them a word from the service or write out some remark or some extract from the sermon that they may read again and again? Such thoughtfulness might be not less welcome than the gift of flowers.—*Christian Endeavor World.*

Wasn't you see if you can't interest that young man in coming to church? I said the other day to a young Christian worker. "What! that fellow!" he replied. "Why, I met him on Vine Street yesterday with a cigarette in his mouth." I suppose that is the usual way of looking at such cases, yet it is fearfully inconsistent. If I were to call on you to help get a drowning man out of the water, you might doubt your ability to do so, but you would hardly say, "What! that man! Why, his clothes are wet."—*E.E.*

KEEP A GOOD HEART.

BY S. A. STEEL, D.D.

My brother never grumble,
Just do the best you can ;
No matter what may happen,
Be sure and play the man.
And when you strike rough places,
As you most surely will,
Just grip your resolution,
And pull away up hill.

Don't sit and wait for something,
To come along your way,
But get a move upon you,
And toil both night and day.
And if when worn and weary,
Your work shall all seem vain,
Hold on and do not worry,
Take heart, and try again.

We lose the zest of labor,
When we sit down and fret,
And never can make progress,
Indulging vain regret.
The world applauds a toiler,
And while it pities loss,
It turns a frigid shoulder,
When'er a man gets cross.

So keep in a good humor,
And wear a smiling face ;
A cheerful disposition,
Will help you in the race.
Keep on good terms with conscience,
Maintain your self-respect,
And leave to God who loves you,
Your future to direct.

Think twice before you utter,
The rumor which you hear,
And to unkind suspicion,
Be sure to close your ear.
On every doubtful matter,
The best construction place,
And while you keep your counsel,
Don't wear a double face.

The world is not all wicked,
And going to the bad ;
There's still enough of virtue,
To make a pure heart glad.
So when you feel despondent,
Because there's so much sin,
Just turn your heart to heaven,
And let God's sunlight in.

We often grow unhappy,
By brooding on the wrong,
When what the world is wanting
Is some bright, hopeful song ;
Some note of resolution,
To counteract its care,
And help the halting spirit,
The heavy load to bear.

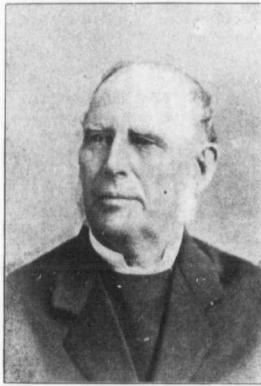
Then sing while you are toiling,
And straining at the oar,
Let faith and hope and courage,
Defy the storm's wild roar.
For by and by the heaven
Will bring you quiet rest,
And then you'll find that trials,
Were after all the best.
Iuka, Miss.

EVERY MAN A MISSIONARY.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society ; or he may be a blessing, spreading benediction over the length and breadth of the world ; but a blank he cannot be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates and the salt that silently operates ; but, being dead or alive, every man speaks.—*Chalmers.*

THE TOWN CLERK OF EPHESUS.

Cotton Mather used to say that a gentleman was mentioned in the nineteenth chapter of the Acts to whom he was under great obligations ; that is the town



REV. SAMUEL ROSE, D.D.,
BOOK L'EWARD 1868-1879.

clerk at Ephesus. His counsel was, "Do nothing rashly." When anything of importance arose, Mr. Mather was wont to stop and say, "Let us consult a little with the town clerk of Ephesus."

In most people the fire is near the surface. It takes but little stirring to have it burst forth in flame. Then, when passion has mounted the throne, and reason is laid low, words are spoken that we would give fortunes to recall after the spell is passed. But they cannot be recalled. As Carlyle has told us, every idle word spoken is a seed cast into time, and continues to grow throughout all eternity.

FAITH CURE.

FAITH CURE is one of the best things of the world if it is only of the right kind—Bible faith cure. Take your Bible and read the story of Hezekiah the King. He was about to die, and the prophet came in and prayed. Then after prayer he put on a fig poultice, and the poultice and the prayer did the work. The trouble with latter day curists is, they pray, but they do not put on the poultice.

Nobody objects to the prayers and spiritual administrations of the faith curists. *Per se* they can do no harm, but they cannot be permitted to the exclusion of the regular practitioner. It is the poultice that the law insists upon, and it is the poultice that will cure, while many precious appeals are made for divine interposition without the poultice, and fail. Pray, pray earnestly for the beloved one on the sick bed. But don't forget the poultice.—*Christian Work.*

JOHN G. WOOLEY describes Baalam in this characteristic way: "He believed in being as right as possible without getting on the short side of public sentiment—not that he feared God less, but he respected the crowd more. He was a servant of God who could be got to do odd jobs for Mammon, but he always talked right."

"Was old Peter Morton saved, do you think?" The question was put to the preacher, as he and his elder turned away from the new-made grave of a man who had repented on his death bed. "I believe his soul was saved," answered the preacher, "but he lost his life." No need to ask what was meant! Peter's wasted, worthless, dissipated life had never accomplished one good purpose, and it was gone! But there are, alas! many well-behaved, respectable, fair-appearing men and women in our churches who are only saving their souls; their lives are not accomplishing anything for God and their fellow-men.

RUST can best be removed by sand-paper or the file. Similarly we must be kept bright and clean. There must be no rust on our hearts resulting from inconsistency or permitted sin. To keep us from this deteriorating is God's perpetual aim ; and for this purpose He uses the fret of daily life, the chafe of small annoyances, the wear and tear of irritating tempers and vexing circumstances. Nothing great or crushing, but many things that gall and vex—these are the sand-paper and the file that God perpetually employs to guard against whatever would blunt the edge or diminish the effect of our work.—*Rev. F. B. Meyer.*

CHRIST has solved the vexed question of how to make desire and satisfaction keep pace. "Whosoever drinketh of this water shall thirst again," not because there is no power to quench our temporary need, but because to-morrow we may be traveling in a dry and thirsty land where no water is. "But the water that I shall give him shall be in him." The resources of the believer make him independent of his surroundings ; there is an ever-flowing spring of comfort and strength within him ; whatever his outward lot may be, he is in touch with the wells of salvation. "I have learned, in whatsoever state I am, therein to be content" (i.e., self-sufficing). Paul said this because he knew that he had the Christ-life within him, and that it meant an inner wealth that made him think little of external conditions. How to reach this serene state of spiritual attainment is the true quest of life.—*The Christian.*

The Quiet Hour.

GOD WILL PROVIDE

I sit beside my Cherith
In God's appointed place,
And watch the falling waters
Of God's mysterious grace.
More weakly flows the current,
More shallow day by day,
And yet the Spirit whispers:
"God will provide always."

Parcelled grow the fields around me,
The song of birds is still;
I only hear the murmur
Of the ever-falling rill.
Its plaintive voice grows fainter,
Dying from day to day,
And yet the Spirit whispers:
"God will provide always."

Elijah's God is watching,
Though He may be concealed.
When fails the brook of Cherith
His care shall be revealed.
Forth to some fair Sarepta
His faithful hand shall lead,
And there His wondrous bounty
Will meet my every need.

And so I sit by Cherith
In God's appointed place,
And see without complaining
The waters fall apace.
For faith and trust are with me,
My comfort and my stay;
I hear the Spirit whisper:
"God will provide always."

ALONE WITH HIM.

It is only with the "closed door" between our hearts and the world that we get very near to God and receive His best gifts. In the hurry of daily life, even in the rush of Christian activities, we content ourselves too often with a hasty morning prayer and a weary word at night. It is as impossible to have spiritual growth in this way as it is to have physical growth without taking time to eat nourishing food with regularity. When a great hunger takes possession of the soul or a great emergency meets us we feel the need of getting near to God, and we faint would close the door and truly pray. It is happy for us, then, if we have already learned by daily habit the secret of shutting out the world, so that the door closes easily and naturally.

Jacob was "left alone" when he met God face to face. Blessed vision! It is well worth while to be taken apart, even from all we love most, to have such a revelation of the divine Presence. The providences which seem so hard and so mysterious are our richest blessings when they thus bring us close to God. It is not mere poetic sentiment when we sing,

"Rest be the sorrow, kind the storm,
Which drives us nearer home."

"God is our home," our dwelling-place in all generations, and, like a "bairn to its mither, a wee bird to its nest," we fly

to Him from the loneliness and chill of the pitiless tempest, and hear in that hiding place sweeter things than the happiest voices of the world ever have whispered to us. "Come ye apart and rest," said Jesus to His tired disciples in the midst of their busy service for Him. He led them into a desert place, but, doubtless, it blossomed as the rose with fragrance and refreshment for both body and spirit. We are so "busy" in these rushing days that we forget the need of communion with Him who is our life. Our spiritual strength suffers in consequence. He can remind us of our need only by taking us out of our activities into some desert place. But let that not be necessary. Let us go apart with Him in the midst of the day's eager pursuits. Let us shut the door for a few moments, and see and hear "only Jesus." Many of His beloved followers understand what this means, and truly their fellowship is with the Father and with His Son. Those who, while they love and serve Him, do not habitually find the "secret of His presence" in the midst of the most pressing engagements, not only lose for themselves the sweetness, comfort, and rest of such communion, but they also fail of the highest efficiency in active service. Within the closed door the secret power is given; outside the door is found the open reward.—*Christian Advocate.*

ANSWERED.

"Before they call, I will answer; and while they are yet speaking, I will hear." In the face of a promise like that, dare we say that any prayer of ours is unanswered? We may not hear or understand the answer at once—we may even have to be prepared to receive it; but no earnest prayer ever went from a glad or sorrowful or anxious heart on earth without reaching the great heart of love in heaven, and receiving instant answer.

So we have the right to take the courage and gladness—to say to ourself: "The answer is on its way to me. I do not know when it will come, but I know that it is coming; I do not know what it will be, but I know that it holds the will of the Father to his child. I know more—that it will not be too late. I will trust and not be afraid." It puts a wonderful confidence into one's life to hold a promise surely, unflinchingly.—*Forward.*

THE POWER OF THE FIFTY-FIRST PSALM.

It is impossible to comprehend the power of the fifty-first psalm upon the race. Kings, scholars, and cottagers have read it with the same spiritual profit. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart, when taken prisoner before his martyrdom at St. Andrew's. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fateful day

of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, John Rogers repeated its confessions and triumphant peans on the way to the fires of Smithfield. The words of the Hebrew Psalmist were spoken by Sir Thomas More—"who was famous through Europe for eloquence and wisdom"—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick-chamber, did not make the text any less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows on the highest point of the earth's surface, near Cape Beechey, "Wash me, and I shall be whiter than snow."—*Last Days.*

THE SIN OF FRETTING.

Paul Tyner, in one of his essays, says, "People everywhere are waking up to these facts, 'Worry is wrong! Worry is unnecessary! Worry must go!' So mote it be! The sooner this unnecessary, wrongful demon of fretfulness is given his 'walking papers,' the better for the world. Worry certainly has no place in the life of a believer—a worrying Christian is, indeed, a solecism. Helen Hunt Jackson wrote thus of the sin of fretting: 'There is one sin which, it seems to me, is everywhere and by everybody underestimated and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech—so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which probably everyone in the room or in the car or on the street corner, it may be, knew before and probably nobody can help. Why say anything about it! It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even of the simplest, if one keeps a sharp eye on that side of things.' This is certainly true; and it is no less certain that a cheerful disposition may be cultivated in the same way that the voice may be trained in harmony or the mind in various learning.

"If to hope overmuch is an error,

"'Tis one that the wise have preferred;
For how often have hearts been in terror
Over evil that never occurred!"

—*Christina Register.*

DR. D. A. HAYES, EVANSTON, ILL.: "No man need be afraid of exhausting the truth that is in the Bible. . . . Our backs may be bent and our hair gray before we can lead Bible truth forth by the hand. . . . I have a vision of millions of Epworth Leaguers who are as eager to read the Bible every morning as they are to read the newspapers."

Missionary.

Br'er Walker.

Br'er Walker all time singin': "O, make de Gospel fly!"
 En durin' de collection—when de hat is gwine by;
 But how de Gospel gwine ter fly, is fur beyond my sight—
 Kaze Br'er Walker never see de hat—his eye shet tight!

But still he keep a-singin': "O, make de Gospel fly!"
 He shake de roof en rafter—en almos' skeer de sky!
 But when de preacher calls fer cash, ter help de Gospel flight,
 Br'er Walker never see de hat—his eye shet tight!

Too deaf ter heah de jingle er de dollars—soon or late;
 Too blin' to see de steward, w'en he hol' de hat en wai!
 Dey starts ter take collection, en den he shet his eye,
 En drown de yuther's singin' wid "Make de Gospel fly!"

I sorry fer Br'er Walker, de way he gwine long;
 Kase all he give de Gospel is des dat hooray song!
 En what is mo'—I sorry fer de churches roun' terday,
 Ef de Gospel what dey preaches should fly Br'er Walker way.

—The Colporteur.

"The Book of Heaven."

Rev. Egerton R. Young, the well-known missionary to the Indians in the far North-West, tells in one of his addresses this touching story:

"Often have I been made ashamed of the littleness of my love by the devotion of these Indians, and by their love for the Bible. Let me give you an incident. One of our Indians with his son came away down from the distant hunting grounds to fish on the shores of our great lakes. This man and his son came down to fish, and they made splendid fisheries, put up the white fish on a staging where the foxes and wolves could not reach them; and one night the father said: 'My son, we leave to-morrow morning early; put the book of heaven in your pack; we go back one hundred and forty miles to our distant hunting ground to join the mother and the others in the wigwam home.' So the young man put his Bible in his pack that they might take it home. Later on, along came an uncle and said to the young man: 'Nephew, lend me the book of heaven that I may read a little; I have loaned mine.' So the pack was opened and the Bible was taken out, and the man read for a time and then threw the Bible back among the blankets and went out.

"The next morning the father and son

started very early on their homeward journey. They strapped on their snowshoes and walked seventy miles, dug a hole in the snow at night, where they cooked rabbits, and had prayers and then slept. The next morning, bright and early, after prayers, they pushed on and made seventy miles more and reached home. That night the father said to his son: 'Give me the book of heaven, that the mother and the rest may read the Word and have prayers.' As the son opened the pack he said: 'Uncle asked for the book two nights ago and it was not put back.' The father was disappointed, but said little. The next morning he rose early, put a few cooked rabbits in his pack, and away he started. He walked that day seventy miles and reached the camp where he and his son had stopped two nights before. The next day he made the other seventy miles and reached the lake and found his Bible in his brother's wigwam. The next morning he started again, and, walking in the two days one hundred and forty miles, was back at home once more. That Indian walked on snowshoes two hundred and eighty miles through the wild forest of the North-west to regain his copy of the Word of God. Would we do that much to regain our Bibles! Oh, the power of the Gospel! It can go down very low and reach men deeply sunken in sin, and can save them grandly and make them devout students and great lovers of the blessed book!"

A Traveller's Testimony.

There was a time, says the well-known traveller, Isabella Bird Bishop, when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful pressing claims of the unchristianized nations which I have seen, have taught me the worth of their conversion to Christ is one to which one would gladly give influence and whatever else God has given one.

The Right Sort.

"Are heathen really changed?" is a slighting question which our missionaries have to answer. Here is an answer:

The Rev. Benjamin Pratt, Wesleyan Missionary in Hyderabad, related the following fact the other day as practical that conversion is followed by practical effects in the case of natives of India:

"A railway is being run through the Hyderabad district, and to the work of construction came many people from our circuit. A Mohammedan contractor was engaging laborers on the line, and it was necessary that he should give his laborers advances of money. Mr. Wesley, our very capable superintendent of the Siddipet circuit, found that no security whatever was demanded from the Christian coolies. He asked the Mohammedan contractor the meaning of this, and the reply was: 'I know your people; their religion is sufficient security. I can trust them.' And in not a single instance, so far as Mr. Wesley's experience went, was that trust misplaced."

Notes.

Mount Forest District is ready for a representative in the mission field.

DR. PENTECOST is authority for saying: "In the colleges in India the men who are taking high stand as scholars are the native Christians."

BISHOP J. M. THORNS, of the Methodist Episcopal Church, recently made a call for twelve single men to go to India for at least four years to labor in that mission field, and more than twenty have responded.

A WRITER in the *Indian Standard* (Calcutta) says that hook-swinging—the swinging of religious enthusiasts from hooks thrust through their flesh—is still practiced in some parts of India. In one place two couples underwent this cruel treatment to make a Hindu Holiday, and one of the men lost his life by a fall.

PRINCIPAL FAIRBAIRN, of England, just before leaving India for home, wrote: "Of the missionaries and their work, of their noble services to India, of the remarkable variety of their activities and the astonishing efficiency of most of their agencies, I will not trust myself to speak, lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came."

It was one of his birthdays that David Livingstone said: "I will place no value on anything that I have or may possess, except in relation to the Kingdom of Christ. If anything that I have will advance the interest of that kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."

WHEN Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti and there watched the worshippers. He asked the aged Brahmin priest who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No," was the reply; "they are fewer every year." "How long will this worship last?" asked the bishop. "God knows," was the reply; "perhaps ten, perhaps fifty years." "What will bring it to an end?" asked the bishop. "Jesus Christ," was the answer.

"FOREIGN missions in this century," says Dr. Henry J. VanDyke, "have drawn a multitude of at least 4,000,000 human souls out of the darkness of heathen superstition into the light and life of the Christian religion. Of these, 1,300,000 have become communicants and confessors of Christ, often at the cost of martyrdom, always at the price of courage and sacrifice greater than we can estimate. Every year at least 100,000 converts are added to the Church in heathen lands. That makes 274 new Christians every day, almost 12 per hour—a new life joined to Christ for every five minutes that pass."

YOUNG PEOPLE'S

Forward Movement for Missions

DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 568 Parliament Street, Toronto.

Forward, March!

The Young People's Forward Movement for Missions is fully launched; its success depends almost entirely upon the district officers. If they can visit or in any other way see that all the societies in their respective districts are organized and working on the Pray, Study, Give plan, then success must be ours. God will hear and answer our prayer. Intelligent sacrifice on the part of Christian young people seems to be all that is needed in order to have the Gospel preached to every creature in this generation. On this continent we have over 5,000,000 young people, members of young people's societies; and the whole church, young people and old, give only 85,000,000 to missions. If by prayer and study our young people could grow in the grace of obedience to our Master, and sympathy towards the needy, perishing heathen multitude (over 1,000,000,000 have not heard of Jesus), they would rejoice to double this amount. It would only take 2c. per week from each member to do it. If we could induce our Canadian Methodist young people to give their share, namely, 2c. per week, we would put into the treasury of our General Board of Missions over \$82,000, instead of \$12,000, the amount we gave last year. This would send out all the volunteers now ready to go. Who can reckon the blessings which they would carry to both the bodies and souls of those needy ones, whom Jesus died to save.

The leading young people's societies and colleges of the United States have undertaken our plan for a Young People's Forward Movement for Missions and have adopted our motto, "Pray, Study, Give." They are watching us—our statistics and plans are eagerly sought by their leaders—God has placed on you not only the responsibility of leading the societies in your district to greater heights of Christian experience and usefulness, but also the honor of leading the Christian world to pray, study, and sacrifice that the Gospel may be preached and the sick healed throughout the world.

We are glad to say that we have a good band of campaigners preparing in each of our colleges, one of whom we will try to send to your assistance, if you think you need assistance.

We are anxious to have it fully understood that this movement is the Young People's Movement and that the responsibility rests more on the district officers than on anyone else. The students are helpers, and as far as possible will do what the pastors and district officers request. The whole movement is entirely inside the Church, and controlled by the General Board of Missions.

Over twenty ministers and doctors are ready now to go to our mission fields. Can we not send them forth?

Forward Movement Notes from Indianapolis.

BY REV. R. EMBERSON.

On Thursday morning, July 20th, as the ray-fingered dawn crept quickly above the eastern horizon, he discovered a coachful of sleepless Canadian delegates speeding westward, about one hundred and twenty miles beyond Detroit. One by one the passengers were aroused from their semi torpor, by the combined efforts of the morning sun and the more talkative delegates. Word was passed from seat to seat, that it would be well to commence the day with a sunrise prayer and song service on the train. The suggestion met with general approval and soon the coach was filled with the melody of sacred song, hushed as one of the delegates prayed, and hallowed throughout by the Divine presence. At the conclusion of this half-hour of prayer and praise all felt that the convention had already begun. Arriving in Indianapolis we followed as directed, "the girls with the white caps, and the banners." These nymphs of the prairie city conveyed us through several elegant sun-scorched streets to the beautiful State building where the senators and representatives of the "Hoosier" state are wont to assemble. Here, having inserted our names in the appropriate lists, we were forsaken by our faithful guides, and permitted to follow our own courses.

Within the State building the first impression one received was not concerning legislation or parliamentary procedure. One felt at once that some important part of the great Convention was to be found in the legislative halls. From every favorable point missionary mottos, maps, and banners were hung. Upon every pillar, directions were given leading to the hall of representatives, where the headquarters of the Forward Movement for Missions would be found. The walls of this beautiful and commodious hall were covered from the floor almost to the ceiling with missionary maps and charts. An alliance had been formed between the campaigners of the three branches of the church represented in the International Convention, and workers from each were present to give instruction to all enquirers respecting the details of the Young People's Forward Movement for Missions.

From the Canadian campaigners a deputation consisting of Messrs. Stephenson, Bean, Greene, and the writer, spent the hours between 10 a. m. and 5 p. m., of each day except Sunday, conversing constantly with the hundreds of delegates who came to the missionary headquarters. Literature explaining the methods of work, the results achieved and the plan of organization, was distributed to several thousand people.

Personal conversation was had with each party who received these pamphlets, and undoubtedly a good percentage of all the delegates in attendance were brought into close touch with what is being accomplished by our faithful Epworth Leaguers in Canada.

This is but a general survey of the work done in this department of the Convention. It was a time of seed-sowing,

and the harvest is yet to be garnered. What shall the harvest be? Only He, who "alone giveth the increase," knows what shall be the result. We have faith to believe, that when the Epworth Leaguers assemble on the Pacific slope, two years hence, the record will tell of a vast increase in Epworth League Missionary contribution, and a corresponding increase of workers.

Encouraging Prospects.

As we go to press the district Epworth League officers of the Owen Sound, Wainport, Simcoe, and Cobourg districts have good prospects of securing the assistance of a campaigner each for September. We regret that the requests of many districts for campaigners cannot be granted as the students will be at college.

However, the most encouraging development of our work is just beginning to manifest itself. Many of our ministers and district Epworth League officers are planning to visit leagues and develop the Missionary Department. Many of these workers can and are doing better work than it is possible for a student to accomplish. Let us all unite in prayer that this phase of the work may result in a corps of workers in each district which will strengthen and speed the Forward Movement for Missions.

Notice to Campaigners, Pastors, Leaguers.

Order all supplies for Forward Movement for Missions from the Methodist Book Room, Richmond Street, Toronto. Catalogues and circulars of missionary literature will be sent free upon application. The Book Room allows a liberal discount on missionary books for leagues and Sunday School libraries.

Notes.

MR. R. G. GREEN has spent about a month on the Palmerston District. The workers on this district are greatly interested in missions. They are supporting two natives in Japan.

REV. ROBERT EMBERSON is doing good work for the Forward Movement in the Sarnia and Exeter Districts. The pastors and leaguers are rallying to the "Pray, Study, Give" banner in a way that means success.

DR. H. C. WRINCH has, during August, visited the leagues on the Belleville District. The Picton and Belleville districts have requested the privilege of supporting Dr. Wrinch as a medical missionary to the British Columbia Indians, or elsewhere.

APTLEY.—We had an earnest meeting, and after the consecration service twenty-three names were added to our list, as supporters of the Forward Movement (2c. per week). Our League is small, but we are earnest in the cause of missions.—*Alf. H. Foster.*

Hints for Workers.

A Worker's Prayer.

Lord, speak to me, that I may speak
 In living echoes of thy tone;
 As thou hast sought, so let me seek
 Thy erring children, lost and lone.

O lead me, Lord, that I may lead
 The wandering and the wavering feet;
 O feed me, Lord, that I may feed
 Thy hungering ones with manna sweet.

O strengthen me, that while I stand
 Firm on the rock and strong in thee,
 I may stretch out a loving hand
 To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
 The precious things thou dost impart;
 And wing my words, that they may reach
 The hidden depths of many a heart.

—Frances Ridley Haegerl.

For Discouraged Workers.

I heard once of a man who dreamed that he was swept into heaven, and he was so delighted to think that he had at last made heaven, that he had got there. And all at once one came and said, "Come, I want to show you something." And he took him to the battlements, and he said, "Look down yonder; what do you see?" "I see a very dark world." "Look and see if you know it." "Why, yes," he said, "that is the world I have come from." "What do you see?" "Why, men are blindfolded there; many are going over a precipice." "Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time, and tell those men about this world?" He was a worker who had been discouraged, like Elijah. He awoke from his sleep, and said, "I have never wished myself dead since."—*Ex.*

The Busy Wanted.

Don't say "I am too busy," when the pastor or superintendent or Epworth League president asks you to do Christian work. The busy person is just the one God can use best.

God never goes to the lazy or the idle when he needs men for His service. When God wants a worker He calls a worker. When he has work to be done he goes to those who are already at work. When God wants a great servant He calls the busy man. Scripture and history attest this truth. As you read this list of men whom God has used, think of in your own church who are working for Him.

Moses was busy with the flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

William Carey was busy mending and making shoes.

Admiral Judson was busy investigating religious truths.

God never calls an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. It is the workers he wants.—*Our Young Folks.*

Do Your Best.

A minister tells how, when a boy, he was a great whistler, and sometimes whistled in unusual and unseemly places. One day not long since, says an exchange, he came out of a hotel whistling quite low. A little boy playing in the yard heard him, and said, "Is that the best you can whistle?"

"No," said the minister, "can you beat it?"

The boy said he could, and the minister said, "Well, let's hear you."

The little fellow began his whistle, and then insisted that the minister should try again. He did so and the boy acknowledged that it was good whistling, and as he started away the little fellow said:

"Well, if you can whistle better, what were you whistling that way for?"

Sure enough, why should not any one do his best, if he does anything! The world has plenty of poor, slipshod, third-class work done by people who could do

better if they would. Let every boy and girl try to do their best, whether in whistling, singing, working or playing; and whatever they do, let them do it heartily as unto the Lord.—*United Presbyterian.*

His Tact Won the Day.

A French missionary in Webster, Mass., who had encountered much persecution and opposition in his endeavors to give the gospel to the people, writes Geo. R. McFaul, was one day warned not to enter a certain house, that the house-wife had a stick ready to beat the first Protestant missionary that should attempt an entrance. Nothing daunted, he offered a prayer to God for guidance, stepped across the street and knocked at the door.

"Good day, madam! Good day, madam! Good day, madam!" said the missionary.

"Are you crazy?" said the woman.

"Well, probably you think I am," he replied, "but let me ask you a question. If you think me foolish for bidding you good day three times, what must the Virgin Mary think of you when you keep repeating, Hail, Mary! Hail, Mary! fifty-three times every time you recite your beads?"

"Come in," said the woman. He entered and preached the gospel, and the woman and all the household were converted.

What we need in God's work is the power to see and do exactly the right thing under the circumstances; the skill so to manage the feelings of the persons with which we deal as to quell all hostility and arouse curiosity for the truth to be presented.

Prominent League Workers.

IX.—MISS BESSIE MCGUFFIN.



MISS BESSIE MCGUFFIN was born in the County of Halton, and her early home was in the town of Milton, where she was converted under the ministry of Rev. T. W. Jeffery. At twelve years of age she commenced to collect for the Bible

Society, and ever since has been an active worker in the church. She has been a Sunday School teacher for a number of years, and when the League movement commenced she identified herself with it most heartily.

She has been President, Vice-President, and Corresponding Secretary of the Metropolitan League, Toronto, and for a couple of years was on the Executive Committee of the Methodist Young People's Association of Ontario, and during the year 1894-5, one of the three Vice-Presidents. She was always a wise and cautious counsellor, possessing the faculty of enlisting the co-operation of others and drawing out their confidence.

She sought to help our young people into the joy of giving, and the profit of systematic beneficence, and was always regarded as headquarters for missionary information. Her kindly nature was sometimes used to soften any little asperities of correspondence or debate.

Miss McGuffin has the art of imparting to others her own unfluctuating enthusiasm and developing their peculiar talent for usefulness. For the past thirteen years she has occupied an important position in the Mission Rooms, at Toronto, where she works hard in the interest of the cause which she has so much at heart.

Practical Plans.

Now Practise Them.—Here are some splendid prayer meeting points that we find in the organ of the English Christian Endeavor Societies. They would, if carried out, add greatly to the life and value of any prayer meeting:—

"1. There should be a great deal of Bible in these meetings. Said a teacher to her scholars, "Let us each look up a verse on the subject, and repeat it at at the evening prayer meeting." How it freshened up that meeting!

"2. Talk about the prayer meeting before it and after it, and through the week.

"3. Choose out some person, and use all your ingenuity and tact, to see if you cannot, sooner or later, bring him to the meeting.

"4. 'Double the number of persons present, and you will more than double the interest and power.' A young man recently said, 'I will be one of a dozen to take part, but I cannot be one of a few.'

"5. In a meeting let us have now and then an expression from your real heart life.

"6. Let us have the last part of our meeting first. If participation ever seems hard, it is because we are waiting for others to give us an impulse, while all the time others, for the same reason, are waiting for us. On leaving a church, an admirable compliment was paid a young man in these words: 'He would always take hold of the cold end of the meeting.'

"7. You will not get others to do their duty by not doing yours. If participation becomes prompt and brief and very general by the older members, younger persons can much more easily sandwich in their brief testimonies and prayers. In matters of benevolence, 'he gives twice, who gives first,' so he speaks twice who speaks first, once in giving full effect to his own remarks, and again in those incited to speak after the atmosphere has been warmed for them."

A Bible Meeting.—*What is a Christian Endeavor Bible meeting?*

A meeting intended to emphasize our pledge, "to read the Bible every day." It should contain several open parliaments, interspersed throughout the programme, on such themes as: "The best time for our daily Bible reading;" "The parts of the Bible that have helped me most;" "What method of Bible study have you found profitable?"

Get the best bible student and brightest talker you can find to open the meeting with an address on how to study the Bible. Tell him to make it practical. Ask him to talk about reading the Bible straight through, about book-by-book study, topical study, verse-by-verse study, study in the Sunday school, the daily Christian Endeavor reading, and especially about the best concordances, bible dictionaries, and other bible helps, not

forgetting the Revised Version. His is a great theme; limit him in time!

Close the evening with a question box on the Bible, conducted by some wise pastor. Of course, if any questions on controverted points come up, he will quietly ignore them.—*Christian Endeavor*.

An Ideal Report.—A correspondent would like to have some suggestions as to the items that should be included in an ideal report of a committee to a monthly business meeting of a young people's society. We take it for granted that he is asking for general suggestions that may be appropriated by any one of the committees. We offer the following as a form for a committee report:

1. Number of meetings of committee held.
2. Business transacted.
3. Comparison of society with its condition one year ago.
4. Improvements noted.
5. Possible improvements suggested.
6. Plans for the coming month.
7. Suggestions for other committees.
8. Suggestions for members.

—*Christian Union Herald*.

Literary Work.—Excellence in the Literary work of the League will come only as the result of patient, well-planned effort. It must be the subject of much anxious and systematic care. To the best success there is one great, one absolute essential—a real, living, acting, thinking third vice-president. Many obstacles will lie in the way of the chairman of this department. Members will be lazy and careless, social matters will interfere, literature will be scarce, plans will be broken up, and a vast horde of other hindrances will rise around him like a chilly mist. But let him not be discouraged.

To the worker, fertile in resources, many happy expedients will suggest themselves.—*E. L. Handbook*.

The Roll Call.—One society with a long roll calls only the names of those present at the consecration meeting. At the close of the roll call, the leader asks those to whom responses have been entrusted, to give them. If the time for the meeting has already been taken, the responses are not read, the ones to whom they are given, rising and saying, "I have a response from Brother A—," or "Miss B—asked me to respond for her," etc., the secretary marked them accordingly.

Prayer Meeting Committee.—The prayer meeting committee should take the initiatory step in a more careful and systematic study of the Word; it should make Bible truth the basis and the Holy Spirit the prompter of all its plans and activities. It should also be a *praying committee*; should meet in stated sessions to invoke divine guidance in mapping out its work. It should appoint leaders for the regular devotional services far enough in advance to give ample time for thorough preparation, and should do all within its power to inspire the appointed leader to avoid the

ruts of formality. Encourage him to invoke the Holy Spirit's acceptance of the real but unseemly leadership.

For an inexperienced leader, a few moments spent in private devotion with the prayer meeting committee just previous to the regular service affords a wholesome stimulus.—*The Watchword*.

About Taking Part.—Sometimes, at the close of some Endeavor prayer meetings, in which there have been numerous long pauses, I wonder how it would do to have an after-meeting for the Endeavorers who sat silent during the hour, in which each one would state the "reason he can conscientiously give" for his failure to take part. Of course, we have no right to ask it, because it is to his Lord and Master that he has promised to give it. I am afraid, though, he sometimes forgets this part altogether. Suppose, my silent Endeavorer, the next time you come from a meeting in which you have not taken some part aside from singing, you write down in plain words the reason you expect to pass the scrutiny of your Master's eye.—*Lookout*.

Missionary Plans.—*The Missionary Intelligencer* gives some devices to Christian Endeavor Missionary Committees, these among others:—

Save all clippings that would be profitable to read in the meetings.

Make a missionary scrap-book to send to those who desire it.

Keep a little note-book and write in it the names of all the missionaries and their fields, and any interesting facts about them that may come to your knowledge.

Talk about missions to your friends on all convenient and proper occasions. Commit to memory verses from the Bible relating to missions.

It Worked.—*The Christian Endeavor World* tells of a Chicago Presbyterian society in which the Missionary Committee adopted a desperate but effective expedient for calling attention to the missionary library. The shelves were encased in deep mourning, and below was hung this explanatory placard:

<p>IN MOURNING BECAUSE OF YOUR NEGLECT OF THESE MISSIONARY BOOKS</p> <p>If you decide to turn over a new leaf, consult the missionary librarian.</p>
--

Missionary Contest.—A missionary contest like an old-time spelling-match was held by a Christian Endeavor Society in Illinois. Leaders chose sides, and the pastor asked questions on missions. The person who failed was dropped from his side, and the question passed to the next side. Of course such a contest was precluded by a great deal of vigorous studying, and the limits of information the questions would require were understood beforehand. Try this plan.

The Canadian . . .

Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND
OTHER YOUNG PEOPLE'S SOCIETIES
IN THE METHODIST CHURCH.

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WM. BRIGGS, D.D., Publisher.

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Editorial.

The Twentieth Century Fund.

The young people of Methodism cannot afford to be indifferent to the proposal of our Church to raise a million dollars for connexional purposes.

No class in the Church will be so much benefitted by the movement, if successful, as the young, inasmuch as many of them will live to enjoy the results of the enterprise, while the older people will soon pass away. For other and higher reasons, however, our young people must have a share in the splendid scheme. They form a very important part of the Church, and as such should be interested in all that it undertakes. Let us remember that the phrase, "For the Church," which is part of our Epworth League pledge, means not merely the local organization to which we happen to belong, but living up to it implies that we will be loyal to our denomination as a whole, and support it in every way possible. This Twentieth Century Movement affords a fine opportunity to give expression to our denominational loyalty, and at the same time render a thank-offering to our Lord and Master as a recognition of all His benefits.

Of course, large subscriptions will not be expected of the young people, but they can all give something. Every member of the Epworth League in Canada should covet the honor of contributing to this fund, not merely for the sake of having his or her name on the historic roll, but in order to become a partner in the enterprise, and share in the blessings that God has promised shall come upon liberal givers. It ought to be an easy thing for the young people's societies of our Church to raise \$75,000 for this purpose.

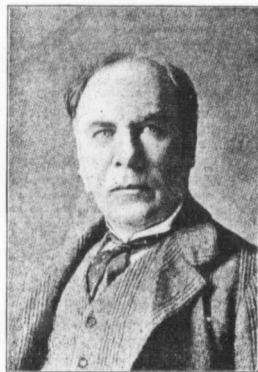
Our Sunday Schools, too, should be enlisted in this movement, and every scholar, from the youngest member of the primary department to the oldest person in the bible class, ought to contribute something. Subscriptions of one dollar will secure the names of Sunday school

scholars, under fifteen, upon the historic roll, and arrangements have been made by which contributions may be divided into four instalments, to be paid October and December, 1899, and at Easter and October, 1900. It will, however, be in the interest of the fund to have amounts paid as quickly as possible.

The second Sunday in October is the day set apart by the General Conference for the fund to be launched. The time intervening is none too long for preparation. Let league officers, Sunday school superintendents and teachers use every opportunity of keeping the subject to the front. Talk about it, pray about it, and organize for it. It would be well for each League and Sunday School to give one evening during September to the consideration of the Twentieth Century Fund, and how to help it.

A Prominent Layman.

We are glad to show our readers the face of the young layman who inaugurated the Great Twentieth Century Million Guinea Fund. Mr. R. W. Perks is the



R. W. PERKS, ESQ., M.P.

son of a Methodist minister, the late Rev. Geo. T. Perks, M.A., of the British Conference. He inherited, according to promise, the good things of his good parentage and training.

Mr. Perks is a lawyer by profession. His name stands connected with many great public works as well, such as the Severn Tunnel, the Buenos Ayres Harbor, the Nicaragua Canal, and even the railways of Siam. He is, besides his legal acquisitions, a great civil engineer. He is, indeed, one of the very few outsiders who have ever been elected to a membership of the Institute of Civil Engineers.

Mr. Perks is a member of the British House of Commons, and generally alluded to as the leader of the "Non-Conformist Party." He is a great Methodist. Not only is his voice heard on public occasion, but he gives his time, and he gives his money very freely to the work of God and of the Church he loves. He believes in individual work and individual responsibility. In his address this year at the British Conference he said, "I appeal

for individual effort. We must take secure names for the great historic roll, and see that they get on." Recently he had a letter from a man holding high office under the Queen, enclosing a hundred guineas, and saying, "I want my name on that roll; and I will find ninety-nine Methodist children around where I live, and I will have their names put on."

That man was the late Prime Minister of England, Lord Roseberry.

Mr. Perks' individuality at the head of this fund has been a tower of strength to it.

Canadian Methodism has grand young laymen; now is the time for them to reach out to high and holy purpose. We want not only money, but names—names which will represent the coming men and women of the coming century.

The Leagues and Sunday Schools must furnish them.

Our Book Room.

We have devoted considerable space, in this issue, to our Methodist Book and Publishing House, principally because it is our own institution, and we are all interested in its success. Every Methodist is a partner in this concern, inasmuch as all the profits go to the Church of which he is a member. For the most part our people realize this, but there are a few instances in which the Book establishment is looked upon exactly as any other business, and no feeling of loyalty is cherished toward it. There are people calling themselves Methodists who would order their Sunday School papers from the United States if they could secure them for a few cents less, without very much reference to quality. We would fain believe that instances of this kind will become beautifully less as the influence of the Epworth League and Christian Endeavor more widely and more generally makes itself felt, for both these great organizations emphasize denominational loyalty.

The Prize Competition.

In the April number of this paper we offered a prize of \$15.00 for the best essay on Bishop Simpson's motto: "We live to make our own church a power in the land, while we live to love every other church that exalts our Christ." In response over fifty essays have been sent in, which have all been carefully examined. The judges are of the opinion that no one of these is so manifestly superior to all others as to be entitled to the prize. It has therefore been decided to divide it between the three who stand highest, who are Miss M. C. Rowell, a member of Askin Street League, London; Mrs. S. Burchill, Alameda, N.W.T., and Mr. Thomas Green, of Bathurst Street League, Toronto.

Some of the writers have asked us to criticize their essays. For obvious reasons this cannot be done, but one comment may be made which applies to a majority of the papers sent in. Many good things were said which did not bear upon the subject which was supposed to be under discussion. This is a very common fault with sermons, addresses, and

papers. In this competition very few of the writers confined themselves strictly to the topic, although many of them were very well written. Next month we will publish some of the best paragraphs from the various essays.

Strong and Truthful Words.

The United Brethren Church in the United States has an arrangement for its young people's societies similar to our own. There is a denominational organization something like our Epworth League, while its local societies are permitted, as with us, to maintain affiliation with the Christian Endeavor movement, and to retain that name. The points of similarity go still further, for some of their societies, in their loyal adherence to Christian Endeavor, refuse to connect themselves with the denominational organization, and will have nothing to do with it. A writer in the *Watchword* writes thus on the situation:

"The question as to whether any local society will affiliate with the Branch organization is not one of policy, but of loyalty. Denominational loyalty is not only essential to denominational success, but, as is proven by numerous examples, is also essential to the success of the individual church society. The idea that a young people's society can excuse itself from participation with its own denomination on account of its relation to the Christian Endeavor movement is not only erroneous, but is a slander on a movement which takes as its motto, 'For Christ and the Church.' Next to fidelity to Christ, the C. E. pledge requires fidelity to our Church. It follows in natural sequence that a society of young people who refuse to co-operate with their own church organization is not in harmony with Christian Endeavor principles, and has no right to use the name of that organization."

As a time of preparation for a season of aggressive church work the month of September is exceedingly valuable. It is the time to get the forces drilled for the Forward Evangelistic and Missionary Movements, and to take up the Reading Course, enroll members, etc. If this

month is allowed to pass unimproved the loss can never be made good.

✠

The District Conventions will be held, for the most part, during September and October. We trust that there will come from these gatherings a great spiritual uplift that will make itself felt in the Forward Evangelistic Movement, Forward Missionary Movement, Twentieth Century Fund, Epworth League Reading Course, and all the other enterprises of the church. By all means go to the District Convention.

Toronto. This society has kept up its regular meetings without a break, with an occasional picnic thrown in. The attendance has been larger than at any time during the year, the young people have been kept together, and much good has been done. This is an example every league should follow.

✠

It is too late now to say much about this as the summer is over, but we would like to urge the societies that have been enjoying a vacation to get to work as quickly as possible for the autumn campaign. The months of September and October are invaluable, and should be packed with league activities. Do not allow the first week in September to pass without getting all the machinery into full swing.

✠

We are in receipt of the "Official Report of the Eighteenth International Christian Endeavor Convention" held at Detroit. It is a book of 276 pages, containing a full account of the great meetings, and *verbatim* reports of the addresses delivered. The next best thing to attending such a gathering as this is to read the report. It is good value at 50 cents.

✠

At the British Wesleyan Conference the following resolution was introduced: "*Resolved*—That all persons, before they are received as fully accredited Sunday School teachers in our church, be required to pass an examination in Scripture history,

and in the leading doctrines of Protestantism." It did not pass, but brought about a profitable discussion. The time will undoubtedly come when some such resolution will be carried by every conference and synod in Christendom.

✠

"O, yes, we tried the Epworth League and it was a failure." Such was the remark made by a young church member not long ago. It seems that the League was started with the idea that in some mysterious way it would run itself, and when the members found that it meant work to carry it on they lost interest and gave it up. It was a case of unadulterated laziness. Wherever the League



EDITORS OF "THE CHRISTIAN GUARDIAN."

We have said very little about "our paper" during July and August; but now that the holidays are over we want an advance movement for a larger subscription list to be made all along the line. Let the District Conventions be thoroughly canvassed for new names, and every league should appoint a member to solicit subscriptions throughout the society and the congregation. There are many who are simply waiting for some one to ask them to subscribe.

✠

THAT there is no necessity for a city young people's society to close up for the summer is illustrated by the experience of the League in Elm Street Church,

has been well treated, supported and worked, it has never failed to be a success.

✕

In our article on the Methodist Book and Publishing House we neglected to state that the establishment has a branch in Montreal, which has been doing a good business for a number of years, under the careful management of Mr. C. W. Coates. The Maritime Conferences have a Book Room of their own, which is almost as old as the one in Toronto. Rev. S. F. Huot is the popular and successful Book Steward.

✕

The other day we met, on the train, Dr. E. R. L. Gould, formerly of Oshawa, and a graduate of Victoria University, who has made name and fame in the United States. He is now president of a new company which has been formed for the purpose of building comfortable homes for working people. The shareholders are satisfied to receive a moderate interest on the money which they have invested, and the result is that the peoples' dwellings are being greatly improved. Better homes mean better citizens and purer lives, as the home stands at the foundation of all civilization.

✕

The reports of the Presbyterian Church in Canada show some decrease in the membership of the young people's societies. The *Presbyterian Review* thus supes up the situation: "The young people's societies have fallen off in numbers, but their working strength has increased, was the gist of the speakers on Monday evening. There is much in the contention. The 'boom' of the movement among the young people drew into the ranks of its membership many who were really not consecrated. These are tiring. The novelty is passing, and thus many are seeking some more attractive service. The result will be to leave the societies numerically weaker, but spiritually stronger. It may be that the elimination has not yet been complete, but as soon as it is, there will be steady development in the right direction."

✕

REV. F. E. SMILEY, pastor of a Presbyterian Church in Denver, tells in the *Evangelist* of a fresh method of paying off an oppressive church debt. He calls it the "Temple Chest Method," and devised it after reading the twelfth chapter of Second Kings, where we are informed that "Jehoiada, the priest, took a chest and bored a hole in the lid of it, and set it beside the altar—And the priests that kept the door put therein all the money that was brought into the house of God—And there was much money in the chest." The pastor determined to try a similar plan, and prepared a chest into which the people were asked to place their contributions for the purpose of liquidating the church debt. At the close of the day the chest was found to contain the sum of \$1,400. Such a method as this is surely better than the plan now adopted at church dedications of dragging money out of the people by budging them for a couple of hours.

We are afraid, however, that it would not work so well in many churches. These people had probably been well educated and trained in the duty and privilege of giving before the chest was placed at the door.

✕

REV. H. J. TRESIDDER, who represented British Endeavorers at the Detroit Convention on his return to England, had an interview with a reporter of *The Christian World*, giving general impressions of his visit. Concluding he said, "I will show you the thing I liked least in America," and he exhibited a small white glass, about an inch and a half high, and looking like a cross between a medicine glass and one of the glasses used on ice cream barrows. "That," he said, "is one of the separate communion cups used in Tremont Temple and other churches." Of course, it is intended to protect the communicants from the dangers of bacteria, etc., which are feared in connection with the common cup. But here—and he unrolled a decidedly dirty piece of paper—"is a fair average specimen of a two dollar bill. I have not found any American who objects to receive one of these on account of the very much greater risk associated with handling it."

The Twentieth Century Fund.

ENGLISH Methodism is asking of her Sunday Schools alone more than the entire amount proposed to be raised by our Church in Canada.

THE *Wesleyan Christian Advocate* says that a great deal of interest has been developed in the enterprise throughout Georgia, and in some places the interest amounts to enthusiasm.

THE *Dominion Presbyterian* says: "The scheme is heroic; at first sight it looks impossible, but as we think of it, it grows upon us, and we begin to see that it can and will be successful."

THE Twentieth Century fund is intended to be an expression of gratitude to God for the marvellous progress with which Methodism has been blessed during the century now drawing to a close.

THE most striking feature of the million dollar enterprise in the Presbyterian Church is the generous contributions of the ministers who are heading the list. It is expected that they will give \$100,000.

A MINISTER in the south says: "As a common field hand, hoeing my row, I shall try and get a dollar per member from my circuit." If every one of us would hoe our own row the desired result would be attained.

Numbers of boys and girls in British Sunday Schools are giving their savings that their names and that of their brothers and sisters may be upon the historic roll. At one school when the appeal was made £400 (\$2,000) were promised.

THE new president of the British Wesleyan Conference, Rev. F. W. Macdonald, spoke of the Twentieth Century fund as the most striking and most impressive financial effort the Church had ever made. He went on to say: "But we shall need a Twentieth Century fund of wisdom and understanding and devotion, we shall need a fund of intelligent earnestness, and spiritual strength if we are to accept of the offers the new century brings."

DR. E. M. MILLS, in his address on The Twentieth Century Thank Offering, at Indianapolis, said: "I know that Epworthians, as a class, are not wealthy, but they should all have a share in raising this twenty million fund. They can create a sentiment that will cause others to do, and thus insure success."

THE Bay of Quinte Conference has sent out a circular which contains the following recommendation: "It is desired that the young people of our churches, who have come into so many blessings in these closing days of the century, and for whom the future opens with so bright a dawn, will enter most heartily into this effort, and that all our Epworth Leagues, and Young People's Societies will give up the month of September to a study of the history of the work of God in the development of our Church during the century, by special prayer offered in all our meetings for the outpouring of the Spirit of God upon the Church, by co-operation with the Quarterly Official Board, in any effort looking towards a gracious revival among the people, and by a cheerful offering of their means in the interest of the Thanksgiving fund, that the names of all our young people may be found upon the Historic Roll."

Literary Lines.

EIGHTY-THREE autograph letters of Sir Walter Scott sold recently for \$1,325, and a lock of the beard of his grandfather for \$7.50.

A COPY of Wycliffe's English Bible has just been sold at auction in London for \$8,750. But if you care to read this instructive book, cheaper editions can be found at all bookstores.

A NOVELTY, the "Marked New Testament," is soon to be printed. Passages which are of especial interest to busy students of the Bible are to be underscored and made conspicuous by lines in red ink.

WILLIAM DEAN HOWELLS, asked when he found time to apply himself to literature, replied: "I did so, beside if I really had the time. As a boy I was perpetually imitating the great authors to the neglect of the duties generally expected of a boy."

THERE is in London a circulating library of thirty-five hundred volumes expressly for the blind. Fully five hundred persons take books from it, mostly novels and Shakespeare. It was founded about sixteen years ago by a blind woman, Miss Arnold.

REV. R. W. WRIGHT, B.D., of Arthur, Ont., has received a letter from T. G. Shangraw, Esq., President of the Canadian Pacific Railway, stating that he had read with a great deal of pleasure Mr. Wright's poem on "Macdonald's Dream" which appeared in the July number of the CANADIAN EPWORTH ERA.

IT must be with mingled emotions, says the *Living Age*, that the reading public learns that Victor Hugo's literary executor is editing a volume containing the poet's love letters, which were written out in little notes and slipped into the hand of his betrothed during visits when the lovers had no opportunity of private speech.

DURING the holidays a Boston firm of book publishers received by mail a request for a book entitled, "Who is Your Schoolmaster?" by Edward Eggleston. "The Hoosier Schoolmaster" was promptly forwarded, and it proved to be the desired book. Another firm of booksellers received a request for a book on "soshel etikette" that would "teach a lady how to behave in fashionable society."

Canadians Appreciated.

The *Epworth Herald* had the following appreciative references to the Canadian speakers at the recent International Epworth League Convention:

The Canadian speakers were enthusiastically received whenever they appeared.

REV. G. J. BOND made a capital speech. Every word was received eagerly, and many of his sentiments were received with great applause.

REV. J. H. RIDDELL gave the convention a lecture from the broad prairies of Manitoba, and demonstrated again that nothing catches a Methodist Convention like enthusiasm and fire.

REV. W. F. WILSON was one of the most popular men at the convention. He carries a big brain on a large body. His voice is like a trumpet and reached the outermost rim of the largest crowd.

REV. W. J. SIFFPELL, of New Westminster, B.C., is a young man and not very inordinately, but his voice filled Tomlinson Hall on Saturday morning, and more than that—it filled all the audience with a desire to see the twentieth century movement a great success.

Prominent People.

THE Rev. John McNeil, in fulfillment of a promise recently given by him, is conducting evangelical services on the summit of Ben Nevis, the highest point in Britain.

DURING a recent visit to Italy, Bishop Walden was introduced to King Humbert who conversed with him at some length in the Quirinal Palace on affairs both religious and secular.

BISHOP C. C. McCABE, says: "Not long since Bishop Newman gave \$4,000 to an object, every dollar of which he had made by lectures. He also left an endowment, the interest of which is to pay the tuition of thirty students in perpetuity. He never kept a cent of the money he earned by lectures."

REV. DR. J. M. BECKLEY, writing of the Epworth International Convention, says: "Bishop Galloway made an extraordinary impression. He seems to have retained the best of the old Southern style of oratory, and added to it a considerable mastery of the conversational style which in the halls of Congress has superseded it."

THE *Woman's Journal* says: "Mrs. General Funston was a pretty music-teacher in San Francisco and fell in love with her during the long delay while his command was kept waiting in that city before going to the Philippines. He wooed her with his usual energy, and after a two-weeks' siege she capitulated, married him, and is now with him at Manila, acting as his private secretary, adjutant and de facto chief of staff."

THE *London Chronicle* thus considerably refers to Booker T. Washington: "The presence in London of Mr. Booker T. Washington, at whose address the other evening the American ambassador presided, calls for a generous recognition of the remarkable work being done in the United States for the negro by this gifted member of the negro race. What Frederick Douglass was to the older generation, that Mr. Washington is to the present."

GENERAL BOOTH was given a hearty reception in his return from Australia at the private view of the Salvation Army Exhibition on Saturday at the Agricultural Hall, Islington. A most interesting portion of the proceedings was a platform parade of the foreign contingents, in which the "Gen-

eral" walked up the stage arm in arm with a North American Indian in his war paint, and received an address of thanks from one of twelve Indian children, who were rescued from the famine two years ago by the Army. The Exhibition will remain open until August 8th.

RUSSELL SAGE celebrated his eighty-third birthday, August 4th. He did so just as he has done during the last thirty or forty years, by going to his office and buying himself deep in business, and attending the meetings of three corporations with which he is connected. He has not taken a holiday for many years, and he says that he feels like a cat in a strange garret if he stays away from business. When Mr. Sage was told that he looked as young as he did ten years ago, his eyes sparkled, and he said he felt just as young as he did then. "That's all due to my careful habits," he said. "There is no other way to keep one's youth."

A CORRESPONDENT in *Zion's Herald* writes thus of the late Bishop Newman: "I knew him for forty-five years. I first saw him when he came to assist my father in a series of revival meetings, and soon after when he assisted a church of which I was then a member. We had a glorious revival, and Newman was in his element. In the flush of youth, and with a fine figure and musical voice, he was then an ideal orator. He was a fine singer, and swayed those immense congregations as trees are swayed by the wind, by his fervid exhortations and thrilling songs. Of course he was ambitious, as every man with snap must be; but he was pious and a tremendous worker."

AFTER DE. J. W. E. BOWEN (colored) of Gannett Theological seminary had preached the gospel in Edwin Ray Methodist church in Indianapolis, during the Epworth League convention, many from the audience came up to thank him for the message and to shake his hand. There were many southern persons in the audience, and of these quite a number joined in expressing their satisfaction with the sermon. Among these was a young man who said: "I was introduced advanced in years, and she was introduced by her son, who said: "Mother wishes to speak to you." Taking him by the hand, and with a cordial shake, she said: "I was a slaveholder in the early days. I am glad slavery is gone. I have come to see differently, and I respect you as a Christian gentleman and brother. Your sermon did me great good this morning."

Methodist Chat.

A Methodist hotel is to be erected in London, England. It is intended especially as a Christian home for young men.

THE Rev. Hugh Price Hughes on Thursday called attention to the growing habit of reading sermons, and wished to know if any of the young men who that day were to be received into full connection with the Wesleyan Methodist Church, had fallen into that bad habit. He was answered in the negative by the fifty-two young men.

THE *Methodist Times* thus refers to Rev. F. W. Macdonald, the new President of the British Wesleyan Conference: "Mr. Macdonald's ability in public address is remarkable. There are few pulpits in which he can so select a vocabulary, or who can, with the like ease and dexterity, clothe their thoughts in equally choice and appropriate terms."

REV. DR. CLIFFORD, the eminent Baptist preacher, in his address before the British Wesleyan Conference, said that he had the greatest difficulty in understanding why he was not a Methodist. From his cradle the

broad and comprehensive teaching of Methodism had been presented to him, and he had been trained in the three great universalities, the universality of the love of God, the universality of the sacrifice of Jesus Christ for the sins of men, and the universality of the work of the Holy Spirit. He said he was still preaching those three great universalities.

THERE seems to be a prevalent idea that whenever there is a Methodist meeting there must be a collection. Even those who are entirely outside, have the notion that there is a close connection between the Methodist church and finance. During the recent Wesleyan Conference at City Road Chapel two ministers were about to alight from a car near the Chapel. Said the conductor: "Begging your pardon, sir, but there's a lot of parsons about ere! What does it mean?" "Why, it is the annual meeting of the Wesleyan Methodist Conference," replied one of the clerics. "Ho, that's wot it is, is it?" remarked the ticket collector, "and 'ow much do they expect ter realize?"

Woman's Work.

SOON after her husband's death Mrs. Draper inaugurated a work for the blind in Yokohama. One day, seeing a poor blind man, a deep compassion for him was roused in her noble heart, and this was the origin of the blind school. During seven years she alone was responsible for the school, supporting it almost entirely from her private means.

THE *Mission Record* says: "In March, 1837, the women of the Church of Scotland decided to send out their first missionary to India. Then there was not a single woman open to a white woman; to-day our missionaries visit 157. Then the one missionary that we sent out started the first girl's school; to-day we have 49 schools, with over 3,000 pupils in them. Our one missionary has increased to 36, and there are 1,084 women in zenanas under instruction."

A NATIVE of India said to a missionary: "We do not fear your books, for we need not read them; we do not fear your preachers, for we need not listen; but we do fear your women, for they are winning the hearts of our women, and when homes and hearts are gone, what is there left for us?"

REV. F. S. SCUDDER, when asked what was the most impressive thing he had seen in Japan, said: "I reply, without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces, revealing a character and a purpose in life, which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a vain fair."

A DEACONESS, carrying a huge bundle, entered a street car and found a seat beside a man with a hooked nose and a business-like gray eye. He coolly proceeded to "take her in," his reflections evidently running somewhat as follows: "Black dress and bonnet—widow probably; dress rather rusty—poor, of course; bundle—works for the shops; looks like a good worker—it's a big bundle." Then aloud: "What do you make, madam?" "Make," said the deaconess, somewhat startled. "Why, nothing!" Then, as the situation dawned upon her, she added: "I am trying to make the world better." It was the man's turn to look confused: "Oh, beg pardon, I thought maybe you wanted work; but—griously—" "I see you've already got a big contract on hand."

From the Field.

Brockville District.—The Epworth Leagues of Brockville District have within the past three weeks been visited by Dr. C. W. Service, B.A., who has been chosen by the Missionary Board to represent Brockville and Matilda Districts on the mission field. He will be supported by the Leagues of those two Districts. Dr. Service was accompanied during his tour of Brockville District by Rev. H. E. Warren of Hintonburg, Ont., who assisted in the meetings each evening, and on Sunday morning, July 30th, preached in Wall Street Church. In the evening a platform meeting was held in George Street Church, which was addressed by Dr. Service and Mr. Warren. At 10 a.m. a Junior rally of George Street, Park Street and Wall Street Junior Societies was held in Wall Street Sunday School Hall.



DR. C. W. SERVICE.

Dr. Service addressed the Juniors on the need of medical missionaries in the home and foreign fields. In the afternoon at four o'clock a union meeting of George Street and Wall Street senior Leagues was held in George Street Church. Dr. Service's address was listened to with interest, and his farewell words will no doubt be remembered, we hope, in a very practical way. Rev. Mr. Warren's address, which followed, was along the important line of giving, showing our privilege and responsibility in this matter. We believe every League on the District has been stimulated and encouraged by Dr. Service's visit to take a deeper interest in Missions, to pray more earnestly for, study more diligently about, and give more liberally and systematically to Missions.

The young people of the Toronto leagues held an enjoyable picnic at Island Park, on Saturday, August 26th.

HAMILTON Road Epworth League, London, is working well. A meeting for the election of officers was held on Monday, August 7th, and the leaders elected to the different departments are looking forward and expecting a very prosperous year. A number take the EPWORTH ERA and are delighted with it.

Just a Line or Two.

MR. C. C. JAMES, Deputy Minister of Agriculture, recently delivered an able address on "The Making of the Province," under the auspices of the Epworth League, at Bowmanville.

The Epworth League of Christian Endeavor, of Woodhouse, reports prosperity. During the past year the membership has increased, the meetings have been better attended, and more interest taken in all departments of the work.

British Columbia News.

AN Intermediate League has been formed in the Metropolitan church, Victoria.

THE Senior League of the Metropolitan Church continued its meetings all summer.

THE new church at New Westminster will have fine accommodation for the Sunday School and Epworth League.

A SUNDAY SCHOOL delegate from Richmond returned from the New Westminster convention so enthusiastic about the League that a chapter was organized within a few days.

ON account of so many leaving town for summer employment, the Epworth League at Vernon combined with the church prayer meeting, the League having charge of each alternate meeting.

THE young people of the Spring Ridge neighborhood have organized a League in connection with their Sunday School. They are busily about calling themselves an Epworth League, but are formed on the same lines.

THE Epworth League of the Centennial Church, Victoria, has taken a new lease of life, with Mr. Ernest Hall as President. The Missionary Department has been organized, with fifteen pledged to pray for and give to missions.

TONG CHUE THOM is doing splendid work in the Chinese Mission. Each evening in the week he teaches the Chinamen who are willing to learn, and now has twenty-three in attendance, who are rapidly learning to read the Bible and commit portions of it to memory.

Christian Endeavor News.

THE Third Legion enrolment has reached number 14,910.

THE Queen has sent a gracious acknowledgment of the message forwarded by the Endeavorers at Detroit.

THE *Christian Endeavor World* says: We rejoice with the Epworth League and the Baptist Young People's Union in the superb conventions they have just held.

AN Endeavorer writes from Pittsburg: "I am trying to report the Detroit Convention by 'going home and doing it,' as Robert Speer bade us. I have again taken my Sunday School class, which I gave up before I went."

"The wood is no bigger than it was last year," says Rev. William Carey, in the report on Christian Endeavor, of the Bengal Conference, "but it covers the ground with a much thicker, healthier growth. There has been a gain of six societies and 372 members."

IN THE *Irish Endeavourer* "cycling missions" are advocated as a means of reaching neglected villages. Endeavorers who spend their evenings on the cycle are asked to make this a means of doing evangelistic and extension work, by going in companies to hold open-air meetings, and, where possible, organizing new societies.

Epworth League Summer Institute at Killarney, Manitoba.

A very pleasant and profitable week has just closed, July 30th, and the happy hours spent together will long be remembered by the Epworth Leaguers at Killarney. A large number of young workers from various points of Southern Manitoba, assembled together to spend the week on the beautiful banks of Lake Killarney. No effort was spared to enable the campers to spend a pleasant and profitable week, and all expressed themselves as highly pleased with their outing by the lake.

The opening service was held Tuesday evening in the large tent. After opening with praise and prayer an excellent sermon was delivered by Rev. F. A. August, Souris, Man., the subject being the parable of the seed. At the close of the sermon a consecration service was held, led by Rev. J. C. Walker of Winnipeg.

At 6.30 a.m., Wednesday, a league meeting was held, being led by Mr. Reuben Cross of Killarney, special prayer being made for the meetings of the week.

The second service of the day began 9.30 a.m., the first speaker being Rev. G. F. McCullagh, Crystal City, who took for his subject the sermon on the mount.

Rev. F. A. August, Souris, then gave a very earnest and enthusiastic temperance address, dealing especially with "Leaguers' Responsibility to the Prohibition Movement." He pointed out the great importance of influencing the young of to-day, so as to make them the defenders of Prohibition in our land for the days to come.

Mrs. (Rev.) Harrison, Boissevain led the discussion on departmental work. Much stress was laid upon the value of thorough organization in the church, and also of strongest efforts to keep the boys and girls of fifteen and sixteen years in touch with the church and not let them drift away from Junior Leagues into the world.

On Wednesday evening Rev. H. Lewis, Stockton preached a very able sermon, taking for his text "How can we escape if we neglect so great salvation."

The second early League Meeting was led by Rev. H. Lewis, Stockton, the lesson being Mark 14:12-16.

On Thursday morning Rev. J. H. Morgan, B.A., Holland, spoke on Forward Movement.

The next subject, "Personal Work," was taken by Rev. G. F. McCullagh, Crystal City.

The evening sermon was preached by Rev. Mr. Riddell.

The Friday morning early service was led by Rev. Mr. Riddell.

At 9.30 Rev. C. H. Cross, of Cartright, spoke on the "Leaguer's Responsibility to Missions."

This was followed by an admirable paper by Mr. Claude Kilbourne, Deloraine, on "Best Method of Developing Juvenile Missions."

The Bible Study was then taken by Rev. H. Lewis of Stockton.

On Friday evening after opening with praise and prayer, Rev. B. W. Allison, Pilot Mound, read the lesson from Isa. 55. He took for his text Gal. 7:8, referring to the eternal law of equity. "God is not mocked. Whatsoever a man sows that shall he also reap."

The Saturday early morning League Meeting was led by Rev. Ferrier, Snowflake.

At 10.15 Miss Irvine, Pilot Mound, gave a highly interesting paper on "Leaguers' Responsibility as Citizens." Mr. Montgomery, Deloraine, then read a paper on "Recreation."

The evening sermon was given by Rev. R. E. McCullagh, B.A., Ninga, who spoke from the words "I am crucified with Christ, nevertheless I live; and yet not I, but Christ liveth in me."

On Sunday the 6.30 morning service was led by Rev. John Greenway, of Crystal City, and a very inspiring hour was spent together. At the 10 o'clock service, Rev. G. W. Dean spoke from Philippians 4:13, 14.—"Forgetting those things which are behind, and reaching forth unto those things which are before," etc.

Sunday, 2 p.m.—At the afternoon service Rev. Mr. Morgan preached. His text was Col. 1:28, and the sermon was highly practical.

Rev. G. W. Dean preached in the evening from the text "Behold I stand at the door and knock." This service concluded the week's services, and all went away regretting that the end had come, but looking forward to another pleasant and profitable week at the Summer Institute at Killarney next year. The enjoyment, instruction, and inspiration coming from attendance on the meetings will not soon be forgotten by those who availed themselves of the good opportunity thus presented and who went away feeling that indeed "it was good to be there." COM.

The Epworth League Forward Movement in Bible Study and Evangelistic Work, 1899.

FOURTH YEAR.

The success of this movement during the past three years has led the General Epworth League and Sunday School Board to endorse and recommend it for another year. Judging from reports presented at conventions and elsewhere the movement has been a source of great blessing wherever it has been faithfully tried. It is hoped that it will be taken up by a still larger number of churches and leagues during the autumn of 1899.

THE OBJECT.

The deepening of spiritual life; a better knowledge of the scriptures; the conversion of souls; an increase of missionary zeal; rallying the forces of the church for the fall and winter campaign.

FEATURES OF THE PLAN.

1. Sermon by each pastor, on the importance of bible study, with special reference to the parables of our Lord, on Sunday, October 1st.
2. Reading and study of the parables as outlined.
3. Conference on practical methods of work, and prayer for the services of the following week.
4. Young people's Sunday, October 15th.
5. Evangelistic campaign, conducted by the pastor, assisted by the League, October 16th to 20th.

I. PLAN FOR BIBLE STUDY.

It has been deemed advisable to make these studies bear upon one leading thought set forth in all the main parables, namely, The point of Crisis. In some of these it is as a harvest, in others as a time of reckoning, in others as a fruit season, in others as a day of judgment. The emphatic thought to be carried through these studies is: The kingdom of heaven is like them all in having its day of issue or harvest, which determines the value of all that precedes, and the basis of all that is to follow.

- Sun., Oct. 1. The issue as dependent on the soil. The sower.—Matt. 13: 1-23.
 Mon., Oct. 2. The issue as dependent on the seed. The tares.—Matt. 13: 24-30.
 Tues., Oct. 3. The issue as dependent on the leaves or fruit. (Self or others). The barren fig tree.—Mark 11: 12-14.
 Wed., Oct. 4. The issue.
 (1) Where the gifts differ, 1, 2 and 3.
 (2) Where the gifts agree, each one pound.
 (3) Where the gifts agree, each one pound.
 Thurs., Oct. 5. The issue as dependent on stipulation versus trustful service. The laborers in the vineyard.—Matt. 20: 1-16.

- Fri., Oct. 6. The issue as dependent upon a shroud torn. The treasure hid, the pearl of great price. The widow and her mite.—Matt. 13: 44-46.
 Sat., Oct. 7. The issue as dependent on appreciation of favors bestowed on the king's son. The marriage of the king's son.—Matt. 22: 1-14.
 Sun., Oct. 8. The issue as dependent on a field prepared for sowing. The ten virgins.—Matt. 25: 1-13.
 Mon., Oct. 9. The issue as dependent on the world's attitude toward God. The Pharisee and Publican.—Luke 18: 9-14.
 Tues., Oct. 10. The issue as dependent on the world's attitude toward man. The good Samaritan.—Luke 10: 25-37.
 Wed., Oct. 11. The issue as dependent on the world's attitude toward the world. The rich man and Lazarus.—Luke 16: 19-31.
 Thurs., Oct. 12. The issue as dependent on importunity. The widow and her mite.—Luke 18: 1-8.
 Fri., Oct. 13. The issue as dependent on watchfulness. The steward.—Matt. 24: 42-51.
 Mark 13: 32-37.

II. YOUNG PEOPLE'S SUNDAY, OCT. 16TH.

A day of prayer and praise and testimony, a day to commence with a sunrise prayer meeting and close with a live evangelistic service. Sermons to young people both morning and evening.

A mass meeting in the afternoon for everybody, at which there will be short addresses on practical themes interspersed with gospel singing.

Each local league makes the arrangements for this day. Get every committee in your society doing something—inviting, decorating, writing, visiting, talking, speaking, praying.

For further instructions as to this day see Epworth League Manual, pages 95-99.

III. EVANGELISTIC CAMPAIGN, OCT. 16TH TO 20TH.

The idea is to follow the bible study and the young people's Sunday by at least one week of evangelistic services, embracing, as far as practicable, every league and church. The campaign will be in charge of the pastor and local leagues. All arrangements for the services should be made by the pastor, assisted by the young people. It is hoped that district executives will urge its adoption by all our leagues and other young people's societies. The object is to utilize the consecrated talent of our young people. Let all be urged to take some part in the meetings, by song, testimony, prayer or exhortation.

Let it be borne in mind that this is a campaign for soul-saving and spiritual upbuilding.

SUGGESTED TOPICS FOR WEEK OF EVANGELISTIC SERVICES.

- Mon., Oct. 16. The idea of responsibility as illustrated in the parable of the talents.
 Tues., Oct. 17. Seeking the lost, as illustrated in the parables of the lost coin, the lost sheep.
 Wed., Oct. 18. The need of preparation as illustrated in the parables of the fig tree and the marriage of the king's son.
 Thurs., Oct. 19. Worthlessness of worldly excuses as illustrated in the parable of the Great Supper.
 Fri., Oct. 20. An unfruitful life, as illustrated in the parable of the barren fig tree. Luke 13: 6-9.

GENERAL SUGGESTIONS.

1. It should be understood that while this movement is under the auspices of the League, the pastor of the church is the recognized leader, and no steps should be taken towards the introduction of the movement without his consent and co-operation.
2. Pastors are urgently requested to give the movement their cordial support, as it is intended to be a source of inspiration to all departments of church work.
3. As far as possible it is desirable that the special Sunday's services be observed on every circuit, but if for any cause it is not convenient to do so, other dates may be arranged.
4. Presidents of Leagues are asked to bring this matter before their societies in good time. Explain the plan and ask the co-operation of every member. See that it is

thoroughly announced, circulars distributed, and do not forget to have special prayer for its success.

5. Request the pastor to ask the whole congregation to join with the young people in reading the parables, and also to attend the special services.

6. The corresponding secretary of each League is requested to notify the district secretary immediately at the close of the services, giving full information as to the success of the movement. The following questions should be answered:

- (a) Was the movement taken up?
- (b) How many persons read the parables?
- (c) Was Young People's Day observed?
- (d) How many attended the evangelistic services?
- (e) How many conversions?
- (f) What other good results followed the movement?

The district secretary should make a report for his district, and forward without delay to the general secretary. Please do not neglect this.

Copies of descriptive circular for distribution may be obtained for 15 cents per hundred by addressing

REV. A. C. CREWS,
 General Secretary Epworth League, Wesley Buildings, Toronto, Ont.

District League Conventions.

- SEPT. 5.—Ottawa District, at Ottawa.
 " 6.—Huntingdon District, at Orms-town.
 " 11.—Brookville District, at Lans-downe.
 " 12.—Exeter District, at Hensall.
 " 13.—Summerside District, at Bedeque, P. E. I.
 " 14.—Walkerton District, at Mildmay.
 " 19.—Milton District, at Waterdawn.
 " 20.—Bradford District, at Aurora.
 " 22.—Windsor District, at Wheatley.
 " 27.—Collingwood District, at Colling-wood.
 OCT. 4.—Tamworth District, at Tamworth.
 " 4th and 5th.—Barrie District, at Orillia.
 " 19th.—Chatham District, at Chatham.

General Religious Items.

A CHAPEL boat, a companion to the gospel car, is to be eighty feet long, and is to have the coast line of the Gulf of Mexico for its parish.

The Tables published recently in the New York Christian Advocate by Rev. H. K. Carroll, LL.D., show that there are 152 religious denominations in the United States. There are 17 different kinds of Methodists.

The latest development of the Salvation Army in New York is a bicycle band for the purpose of carrying on "warfare" among bicyclists. Difficulty was experienced in the manipulation of the big drum, but this was finally surmounted by an arrangement of wires in front of the handle bar, so that the driver steers with one hand, while he bangs away at his instrument with the other.

It is a good rule for every busy man or woman, especially for those engaged in religious work, to take an hour or two a day for self-improvement—for reading, for study, for thought. If one is too busy to do that, he has taken upon himself burdens that he has no right to assume. He needs that time, just as he needs the hours of sleep, to make his energies rich and effective. To take a generous margin of every day for self-improvement is not selfishness; not to do so is unwisdom, it is a neglect of a means of power.—The Watchman.

The Reading Course

The Ministry of Print.

Before me lies the printed page,
With story rich and wisdom sage;
With earnest eye I look again,
And see not words, but living men.

Transfigured fair in stately guise,
Bright spirits clad in flesh arise;
The mystic print in lifeless form
Pulses with life-blood, vital, warm.

—Rev. Dwight M. Pratt.

This Department.

We want to make this page as helpful as possible to all the members of our Reading Circles, and also to those who read the books of the course alone. To this end we invite the co-operation of all who take up the Course. Let us know of your plans for the season, and describe the methods you have adopted. Send programmes of meetings, ask questions, make suggestions, etc. Let every member of every Reading Circle be considered as an associate editor of this department.

Better than Ever.

"Better than Ever" is an ambitious motto to adopt for our Epworth League Reading Course; but up to the present every set of books presented for our young people's study has, by general consent, been an improvement on what has gone before. This year's course is no exception to the rule. For varied and interesting reading matter, neither too light nor too heavy, brightened by charming pictures, we believe that this year's Reading Course will be unanimously pronounced "better than ever." Read the advertisement on the last page, and then order the books at once.

Organize a Reading Circle.

Why not? "Oh," you reply, "ours is a country league, with its members very much scattered, and it would be impossible to induce them to undertake a Reading Circle." You cannot be sure of this until you try. Some of the very best Circles that we know of were organized under exactly the conditions mentioned, and continue from year to year with increasing success. There is really no young people's society in existence in which a Reading Circle could not be organized, if there is one person who is really enthusiastic about it. This paper wants to hear of a large number of new Circles this year. Of course the old ones will continue on their way.

Readings for October.

In response to many requests we have decided, for the coming year, to plan the readings so as to cover about seven months, commencing with October 1st. By this arrangement the Circles will be able to keep together, and thus be more helpful to one another in suggesting programmes, etc. It is recommended that two books be taken up together, and continued until finished. The readings for October are as follows:

Week commencing October 1st—

Marvels of our Bodily Dwelling. Chapters 1, 2, 3.

The New Citizenship. Introductory.

Week commencing October 8th—
Marvels of Our Bodily Dwelling. Chapters 4, 5, 6.

The New Citizenship. Chapter 1.

Week commencing October 15th—
Marvels of Our Bodily Dwelling. Chapters 7, 8, 9.

The New Citizenship. Chapter 2.

Week commencing October 22nd—
Marvels of Our Bodily Dwelling. Chapters 10, 11, 12.

The New Citizenship. Chapter 3.

Week commencing October 29th—
Marvels of Our Bodily Dwelling. Chapters 13, 14, 15.

The New Citizenship. Chapter 4.

Hints.

Plan to commence your circle meetings early in October.

endeavor to increase the number of your Circle. Ask the pastor to call attention to the Reading Circle from the pulpit.

Commence the season by an open meeting. Have some members of the Circle tell of the good which they obtained from last year's course, and then let the leader of the Circle speak about the course chosen for this year. Have a set of the books on the table for examination.

Ask every member of the League to join the Reading Circle. Let it not be looked upon as an exclusive affair for the privileged few.

Announcements and local notices in the newspapers are good, but to make your Reading Circle known you must talk it up. Keep talking about it during the whole of September, and by October 1st the fruit will be seen.

If the Circle does not number more than twenty-five it is a good plan to hold the meetings in the homes of members. This is usually more pleasant, especially if the church is not supplied with a class room. If you want further information send for leaflet on "How to organize and conduct a Reading Circle." It will be mailed free.

The Examinations.

We are pleased to note quite an increase, this year, in the number of those who have taken the Examination in the Epworth League Reading Course, although still far below what we should have had. There can be no better culmination of the Circle work for the year than passing an examination on the books that have been studied. It helps greatly to fix upon the memory the truths that have been learned.

The following persons have each passed a very creditable examination on the course for the past year:

E. M. Cranston, Fort William, Ont.

Flo. H. Sanderson, and Flossie Woodcock, Talbotville, Ont.

Mrs. Geo. Redmond, and Susie Moxley, Lansdowne, Ont.

Lillie Henderson, Alice G. Moyer, Etta Detweiler, Berlin, Ont.

Mabel L. Taekaberry, The Grove, Ont.

Lloyd Bainslaugh, Teeterville, Ont.

J. E. Forster, Palmerston, Ont.

Alma E. Smith, and Minnie Wilkins, East Korah, Ont.

T. S. Kendrick, Mrs. Kendrick, Dora Kylene, Klyne, Athens, Ont.

Anna E. Nelles, and Alice Drummond, Paris, Ont.

Lizzie Walker, and Ella Glass, Toronto.

J. R. Lobb, J. D. Taylor, Annie Edwards, May Willard, Galt.

Sarah Kingston, Bothwell, Ont.

E. E. Craig, Ottawa.

Elsie Wells, Thos. J. Foster, Wm. R. Mair,

J. C. Robson, Byron, Ont.

Lizzie Gibson, Mary J. Bradley, and Mrs.

Hales, Merriton.

Mina Beckstead, Elma, Ont.

Emily Moxley, Pontiac, Mich.

Orra Crafts, Ella Robinson, Henry Wade,

S. E. Saunby, Nellie Watson, W. J.

Saunby, Norris Crafts, Berta Wade, Lon-

don, (Kensington).

Alma Truman, Sackville, N. B.

Elice Coker, E. J. Rife, Kate McIntyre,

Oscar Wm. Wall, Hespeler.

Mrs. (Rev.) N. Hill, S. A. Gardner, Laella

M. Boselly, Belleville.

Emma J. Whiting, Strathroy.

Bessie A. Young, Oak Bay, N. B.

One very excellent paper has no name and no address.

The honor of having passed the largest number belongs to Kensington Church, London, Rev. John Morrison, pastor. Eight members of this League took the examination.

We congratulate these young people upon passing the examination so successfully and hope that they will take it again for the next two years, and thus secure the beautiful Diploma given by the General Board.

The Prize.

During the past year the General Board offered two prizes for the best examination papers on the Epworth League Reading Course. The examiners have given the papers careful attention with the following result:

The first prize goes to Mrs. T. S. Kendrick, of Athens, Ont., who was given the following percentages in the different subjects: Makers of Methodism, 97; Everyday Religion, 99; Making of the Empire, 99; Fairland of Science, 84.

Miss Minnie Wilkins, of East Korah League, was a very close second, and secured the second prize, with the following marks: Makers of Methodism, 96; Making of the Empire, 95½; Everyday Religion, 89; Fairland of Science, 74½.

The first prize is a set of this year's Reading Course, bound in half-calf; and the second prize is a set of the Course bound in cloth.

The examiners have expressed themselves as greatly pleased with the examination. Mr. J. R. L. Starr, L.L.B., who prepared the questions on "The Fairland of Science," says that the papers sent him for examination were "exceptionally fine." Rev. T. J. Parr, B.A., who was examiner on "Everyday Religion," writes: "I have been much pleased with the answers to the questions. They indicate a mental grasp of the contents of the book, and a spiritual appropriation of its teachings." Rev. C. W. Watch, examiner on "Makers of Methodism," says that the papers were the best he ever looked over, while the marks given by Rev. W. J. Smith, B.A., show that the answers were away above the average.

MR. S. A. GARDNER of Belleville writes: "We are all delighted with last year's Reading Course, and there will be no difficulty in organizing a good circle again this year."

REV. JAMES STROTTHARD of the Nova Scotia Conference writes: "Our Reading Circle at Bridgetown last winter was a great blessing to me, and one of the most satisfactory parts of my circuit work."

The Sunday School

Miss Becker's Sunday School Class.

BY JESSIE M. BINGHAM.

Miss Becker was the new teacher who had just moved to the town, and her Sunday School class was made up of a few adult members who had been accustomed to use the Sunday School hour as a season for social intercourse. Their former teacher had been content to talk on sleepily to one or two listeners while the rest visited. Miss Becker was distressed over this state of affairs, and soon gave the class to understand that something was expected of them. One of her first propositions was that each member should commit the Golden Text, telling where it was, and reviewing all the Golden Texts of the quarter every Sunday, until at the end of the year they would have at least fifty-two Scripture verses on their tongues and be able to turn to them. To stimulate the members a little she offered prizes of copies of the Psalms to all who would do this.

What was her surprise to have them each and all declare that they had such bad memories that they could not remember the scriptures, and one of the ladies told this story on herself. She said that she was once in a meeting of young people who were repeating scripture, and she felt so sorry not to be able to recall any verse, that she finally arose and said that she would repeat the only verse she was sure of repeating just as it was in the Bible, and that it was, "Christ wept!" and when she saw a broad smile go around the room she knew that her memory was at fault, and she had resolved never to try again.

Well, the outlook was discouraging, but Miss Becker would not give up easily. She said, turning to the woman who had just given a proof of her power to forget: "Nobody can make me believe that you have such bad memories as you think. I recall that only last Sunday I heard you giving from memory minute directions about how to make a 'angel's food,' and to-day you have been telling the mark-down prices on a dozen things at the new store. I heard one of you giving a long list of the new colors in millinery—burnt orange, watermelon, pink, and so on, through a long list. I heard one of you telling how to dye a garment black, and there were several processes and a certain number of minutes for each. I heard one of you repeating a long conversation between two people, and you told what each one said, and how they looked when they said it. On the street car the other day one of these ladies described a dinner of seven courses, and she told what each course consisted of. Ladies, do you wonder that I give you credit for having good memories?"

She said all this in a pleasant tone, in which there was no spirit of censoriousness, and they all laughed good-naturedly at the fact that their teacher had them in a corner. She had proved to them that they remembered whatever they really wanted to. "Now," she continued, "I have always found it difficult to remember Scripture verses. I was discouraged because others could remember after two or three repetitions. But I got help from a minister who preached from the text, 'We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.' He called attention to the marginal reference on the word 'slip,' which means, 'run out as leaking vessels.' And he said, 'If you find that God's Word leaks out of your memory, you must do as we used to do with our rain barrel. When

it leaked we used to wait until a long rain began to fall, and then we would put it out under the eaves spout and let the water run into it for four days, and when it was soaked it was as tight as a drum. If you have a memory that leaks, let the Word of God run into it steadily for a while. Drop other reading for a season and let God's Word have free course in your heart.' Well, I tried it, and found that by much study and repeating of the Scriptures I can commit it."

The class was listening now, and as she finished by asking, "Who will join me in systematically committing a list of God's Word every week?" one hand after another nodded "Yes," and at the end of the year Miss Becker had to award as many copies of the Psalms as she had members.—*Central Christian Advocate.*

Consecration to Sunday School Work.

Consecration to the work of the Sunday School, not theorizing concerning it, will make our Sunday School the buoyant and progressive institution it ought to be. Consecration to Sunday School work means, let us not forget, a whole-souled consecration to Christian living.—*Sunday School Helper.*

Visitor's Cards.

It is a splendid custom to have visitors' cards at all visitors in the Sunday School to sign. They may be children or grown people. These visitors' cards should be put into the hands of the Superintendent, and then followed by invitations, either written or in person, to attend the services regularly, provided they do not belong elsewhere. Many new scholars are added to some schools in this way.

Growing Old in Service.

Many of the teachers have grown old in the Sunday School service, but it has lost none of its interest to them. They find something fresh in God's Word every week, and they are as eager students of it as they ever were. This is one of the evidences of the divine origin of the scriptures. No system of philosophy or science could have sustained such an interest through all these years. "The Word of God liveth and abideth for ever."—*Bible Study.*

Unconverted Teachers.

In teaching the gospel, both its letter and its spirit are to be communicated. And inasmuch as one cannot teach what he does not know, it follows that the title, an unconverted Sunday School teacher, is a misnomer. Christ, the Redeemer and Saviour of sinners, is to be held up as the supreme good, and the will of the school is to be persuaded into the choice of this Saviour as his portion forever. No unconverted person is able to do this.—*Evangelical Sunday School Teacher.*

The Co-operative Plan.

Much has been said in late years about the co-operative plan between capitalists and laborers, as the proper solution of the labor problem. This is the plan on which our Lord asks us to become laborers in his vineyard. He does not call us to become hirelings, but the sons and daughters of God, who shall be made both "heirs of God, and joint heirs with Jesus Christ." He proposes to make us sharers with himself in the glory and joy resulting from his great work of redemption, though the part we can perform in the execution of his purposes may be so unworthy of notice.—*Bible Teacher.*

An Open Secret.

The open secret in holding scholars is usually the teacher. Not simply a well-prepared teacher, but one also who is interesting. The great attractive power is sympathy. Longfellow said a sermon was no sermon to him if he could not hear the heart-beat in it. There must be a heart-beat in our lessons or we cannot hold our class.—*Heidelberg Teacher.*

How to Teach.

Some time ago a contemporary gave this advice to teachers: "One hour spent in learning what to teach demands two to learn how to teach it. If you find it necessary to make any change in this plan, give a little more time to the *how* and a little less to the *what*." Perhaps this is going too far, but it contains a good suggestion. It is necessary not only to get a good rifle and plenty of ammunition for it, but also to practice so that when it comes to shooting in public one may not fire wide of the mark.—*Pilgrim Teacher.*

Much Preparation Never Used.

The observant notice that a great deal of preparation is never used. The preparation is ready for every possible happening. That part of preparation which is not used makes one the better master of that which is used. At some future time the preparation may be most valuable. If it does nothing more, it disciplines and strengthens mind and heart. The scholar that receives the most and learns the most is the teacher himself, and for him the preparation is never wasted.—*Augsburg Sunday School Teacher.*

A Teacher's Great Duty with his Pupils.

A Sunday school teacher's most important work with his pupils is the work which those particular scholars most need from that teacher. What that special work is, that teacher needs to know. It may be that teacher needs to be led to Christ as those scholars and Teacher. And again, it may not be that. Many a pupil in Sunday school does not need to be led to Christ by his Sunday school teacher; and if this is not his need, his teacher ought to know it. Many a Sunday school teacher has failed to do his best work with his pupil through supposing that he ought to lead all his pupils to Christ. Many a pupil in the Sunday school is a trusting disciple of Christ when he enters the Sunday school. In many a class in the Sunday school every pupil is already a follower of Christ when the teacher first takes it in hand. We be to the teacher of such a class, or of such a pupil, who takes it for granted that he has the duty of leading to Christ one who is already Christ's disciple! A millstone about that teacher's neck might be more worthily given than a diploma, if he offends or hinders the little one by treating him as if he were not a disciple. The best work of a Sunday school teacher with his pupils is the doing of what those pupils most need. It is for the teacher to find out by prayerful, careful study, what is that need in the case of every scholar.—*S. S. Times.*

AFTER you have gone through your usual Sunday school exercises, and are about to dismiss, while the school is quiet, just at the close, say a few words about the home and the Home Department members, and ask some one to offer a short prayer. The school will be dismissed with a thought about the many homes and Home Department members that will result in giving this new feature its due prominence, and in tying it closely to the Sunday school. Let it be done occasionally.—*Rev. L. D. Stultz.*

Devotional Service.

By REV. T. J. PARR, M.A.

SEPT. 17.—"UNHESITATING CONFIDENCE IN CHRIST."

2 Tim. 2: 1-12.

HOME READINGS.

Mon., Sept. 11.	The disciples	..... Luke 5: 1-6
Tues., Sept. 12.	The sisk of the pabys	..... Matt. 9: 1-8
Wed., Sept. 13.	The withered hand	..... Luke 6: 10-19
Thurs., Sept. 14.	The centurion	..... Matt. 8: 5-13
Fri., Sept. 15.	The mule-driver	..... Luke 23: 39-43
Sat., Sept. 16.	The confessor	..... we have in him.

1 John 5: 13-21

Military service, says Plummer, was familiar to Paul, especially in his imprisonment. He frequently saw soldiers under drill, on parade, on guard, on the march; must have watched them cleaning, mending, and sharpening their weapons; putting their armour on, and putting it off. During his hours of enforced leisure, Paul no doubt compared these details with the details of the Christian life. Military service involved self-sacrifice, endurance, discipline, vigilance, obedience, co-operation, sympathy, enthusiasm, loyalty. And service for Christ requires the same qualities. Military service implies vigilant, unwearied, and organized opposition to a vigilant, unwearied, and organized foe. It is either perpetual warfare or perpetual preparation for it. And just such is the Christian life; it is either a conflict or a preparation for one.

THE SOLDIER'S DUTY.

One of the first things I had to learn in my military drill as a recruit was obedience. I had to obey orders whatever the result was. And this obedience implied confidence in the drill sergeant. Later on in my military career the quality of obedience became still more imperative, and confidence in the commanding officer became correspondingly more fixed. And the soldier on the field of battle knows that without unqualified confidence in the commander, and unhesitating obedience to orders, there is little hope of victory. It is often very hard for the soldier to render obedience on duty because he has no confidence in the judgment of his superior officer. But this lack of confidence does not excuse him from doing what he is told to do. The soldier is simply to obey orders.

"Thyrs not to make reply,
Thyrs not to reason why,
Thyrs but to do, and die."

The Christian must learn obedience. Having supreme and well-grounded confidence in his commander, he follows his orders. His superior officer can make no mistakes, and the result of loyalty must be final and complete victory.

BY WAY OF ILLUSTRATION.

It is said that the grandfather of the present Emperor William II, of Germany, was accustomed to sleep on the hardest bed he could obtain, and that he wished all of his relations to become accustomed to the hardest kind of discipline in order that they might be qualified to become real leaders of their nation. How much more is such hardness demanded of the Christian soldiers! His work is of such a character that to be weak and cowardly in the midst of hard surroundings means to fail. One of the things needed for the young people of Methodism is discipline. So many shrink their duty; so many are seeking for the easy things to do; so few are bringing themselves into subjection to the will of Christ; too many are soldiers on parade days—at conventions and anniversaries, at social gatherings and excursions—and are absent from roll call when the important detail work of Christ's army is to be done. Such are only

playing with the work of God. They have not disciplined themselves to do hard things. They must learn to learn Paul's injunction to Timothy: "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

DON'T GET TANGLED.

The soldier is wholly devoted to his profession, and his term of service is spent either actually in warfare, or in preparation for it. He abandons all other occupations; they would interfere with his efficiency and with his prospects of promotion. He has one object in view—to become a successful soldier, loyal to his sovereign, faithful to his commander, obedient to his orders, victorious in the conflict. What would prevent the accomplishment of this, his highest ambition, is cast aside. So the Christian soldier, if he is to render good service, must not be entangled in worldly affairs. Notice, not *entangled*—not that he can ignore them or neglect them, for, in their place, they are important and should be earnestly and successfully prosecuted—but he must guard against these secular matters interfering with the obedience he owes his heavenly Commander. The young Christian may entangle himself by a worldly spirit, or by evil associations, or by any business or pleasure that prevents him from displaying the spirit of Christ, and from proving faithful to his whole duty. The fact is, young people, you have your *general*, and your *special* religious duty. Your *general* religious duty is to apply Christian principles in all your secular occupations. Your *special* religious duty is to be faithful to Christ and the Church in your attendance upon the means of grace, the divinely appointed means for your own growth in moral and spiritual things, and for the establishment of the kingdom of God on earth; and in the practical carrying out of the spirit and teachings of your religion in all your relations with your fellow men; and anything that prevents you from attending to this *general* and this *special* religious duty will *entangle* you, and must at all hazards be given up.

EFFORT AND VICTORY.

Whatever we get we must fight for. Conquest is gained only by effort. Paul passes from a military to an athletic figure of speech when he says, "A man also strives for masteries." The athletes are set apart for strict discipline so that they may build up their strength. They are kept from luxury, from dainty meats, from luscious drinks; they are driven, tormented, distressed. The harder their labors in training the greater their hopes of victory. So, sturdy virtue, and steadfast moral endurance are obtained by stern discipline. Don't do as you feel, but do as you ought. Bring all your powers under the control of the voice of duty. If necessary heed the poets rule:

"Scorn delights and live laborious days."

and by so doing you will have the delights which do not pass away with the moment, but which abide as part of the enrichment of the soul.

SIDE-LIGHTS.

1. Religion is adapted to all conditions of life.
2. Obedience is the pathway of safety and success.
3. Confidence in Christ begets inspiration in toil, and faithfulness in the discharge of duty.
4. The highest prizes in religion are not secured without self-denying effort.
5. The true Christian is identified with the interests of his fellow-men. He is not a recluse. He seeks the open field to display his prowess.
6. Pickets are sent to the outskirts of the camp to give signal of the earliest beginning of the attack. So the Christian to avoid entanglement must be watchful against first dangers.
7. Strive lawfully! How? First, by

starting right—repentance toward God, faith in our Lord Jesus Christ. Then, in all subsequent effort, follow not your own inclinations, but know and obey the will of Christ.

8. Endure—that is a great word. It means going through hard things. This we must do if we would accomplish much for God. What makes it seem harder is, that we must endure as seeing him who is invisible. But my grace is sufficient.

9. Those who believe in Christ and do his will have certain reward. And reward is not merely a prize, but a necessary result of the good life. To have all full reward we must keep the rules of the arena—self-control, self-sacrifice, effort.

POINTS FOR THE PRESIDENT.

Keep the three prominent points of the topic before the meeting; confidence in Christ; obedience to Christ; endurance for Christ. There is a military ring in the topic scripture—select hymns appropriate to this script. If you have a military member in your league ask him to give a few minutes' talk on the discipline of the army, and by it illustrate the topic.

SEPT. 24.—"GIDEON'S BAND."

Judges 7: 1-25.

HOME READINGS.

Mon., Sept. 18.	Saul's Band	..... 1 Sam. 10: 17-27
Tues., Sept. 19.	David's Band	..... 1 Chron. 11: 10-14
Wed., Sept. 20.	Christ's Band	..... Mark 3: 14-19;
		..... Luke 10: 1-16
Thurs., Sept. 21.	Working in God's way	..... Job 35: 1-16
Fri., Sept. 22.	Not by might nor power	..... Zech. 4: 1-10
Sat., Sept. 23.	Whatever He saith, do	..... John 2: 1-11

One of the most interesting and suggestive of all bible narratives is this one of Gideon and his band of brave men. In it we find the sovereignty of God, and the responsibility of man—the wisdom of the divine, and the courage of the human. The lessons are clearly taught that in the advancement of divine truth, it is "not by might, nor by power, but by My Spirit," and that God cannot work without the co-operation of human instrumentality. When we learn these two great principles, young people, and apply them in our faith and practice, we are in possession of two principal factors in the working out of character, and in the establishment of the kingdom of God on earth.

THE FACTS OF THE CASE.

Observe some of the events leading up to the scene of our topic scripture. There is the oft-repeated story of the unfaithfulness of Israel. The children of Israel did that which was evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years. Indulgence in sin—coming under the power of sin—suffering the consequences of sin! It is ever thus—sin, captivity, suffering.

Then Israel prayed unto the Lord, and with the prayer, promises of repentance, faith and obedience; and the Lord heard and answered. Deliverance came. This, too, is a common experience with the people of God—distress, devotion, deliverance. In response to the prayer of the people, a leader was chosen. The one selected was not a well-known personage, conspicuous for his wisdom and bravery, but a new man who, people thought, had little qualification for the important task. He was busy at his appointed duty for the day when the summons came, threatening death for his father. The path of duty was the path of promotion. And this man Gideon became commander-in-chief of the forces which were to put Midian to flight and assert once more "the Lord has set his throne in the heavens, and his kingdom ruleth over all."

THE SIFTING PROCESS.

In selecting the army that was to win this great victory two tests were made, the test of courage, and the test of readiness.

1. *The test of courage.*—There were 32,000

men in the army, and the order was issued:—Whosoever is fearful, let him return, and depart from Mount Gilead." And what was the result? Twenty-two thousand men fell out of the ranks and went home. Afraid of the foe! If that order were given to the Church to-day, how many would retire? Young people, you call yourselves Christian soldiers. What battles are you ready to fight? Are you not afraid to make the attack? Are you not almost afraid of your own voice of your own shadow? Suppose Christianity were unpopular—suppose Methodists were laughed at—as they once were, what would you do? Would there be the same sort of stampede that took place in Gideon's army.

2. *The test of readiness.*—There were 10,000 men left after these 22,000 took to their heels. The 10,000 passed by the ford in the river. Every man was thirsty. They got down upon their knees and drank—all but a handful, who were so oppressed, with the thought of fighting the Midianites that they would not take time to get upon their knees to drink. They sipped up the water with their hands and hurried on. There were only three hundred of them, and the Lord said in effect, "These are the men for me!" The others were not eager enough or thoughtful enough. They were not ready for the battle. They had not the faith that removes impossibilities. Don't blame those who rejected ones before you examine your own case, young man, young woman. Are you ready for the struggles which your Christian profession calls upon you to face? Are you prepared to sacrifice your personal convenience or comfort for the Lord's cause? Do you lay more store by an evening party than the weekly prayer meeting? Do you think more of a concert than of public worship? If so, you will never make one of Gideon's three hundred.

WHAT KIND OF MEN WERE THEY?

This army of God was chosen, says Miller, according to the personal fitness of the men to occupy the post of peril.

1. *They were picked men.* They were chosen out from others for their superiority. They were men of sterling character, rock-like intrepidity in the presence of danger, every man a hero. No weak hands or feeble knees appeared among them, but all seemed trustworthy to meet the emergency. It is not numbers that form the real strength of the Church of God, but men of conviction and decision of character. Men are needed who are "rooted in the faith," "grounded" in love, and "established" in the hope of the gospel. The men that really do good are those whose piety does not flicker, but burns with a bright and steady flame—those who love fixed principles, whose eyes rest on the great realities of eternity, and who rejoice in hope of the glory of God.

2. *They had faith in their cause.* They believed in Jehovah as sustaining to Israel the relation of a covenant God. They had confidence in the promises that had been made. Their faith was of the practical sort—they acted in accordance with their belief. They had hope, therefore, in Israel's future, and believed from the signs before them that God was to arise and vindicate the honor of his cause in the eyes of the heathen nations. Such men make a church strong. They have buoyant hope in the triumph of the cause of Christ. They will not be discouraged. Their faith rises superior to every obstacle. They win the battle before they go upon the field. All had to Gideon's band in the modern church!

3. *They were careful in the use of means.* The result was gained, not by direct miraculous agency, but through the instrumentality of Gideon's picked men. God's blessing rested upon the means they used and rendered them effectual. They made the fullest use of the facilities at their disposal, and left the issue with God. There was no fighting by proxy. Every man was so sternly

required at his post that he had to stand firm, as if on him depended the entire success of the hour. Thus it is in the Christian army. None can plead exemption from want of capacity. None dare to fold his arms and refuse to fight because he cannot bring down a Goliath, or turn the tide of battle by his personal bravery. None dare to sleep at his post because he cannot see any great good that can be accomplished by all that he can do. All must act, each in his place, if complete success is to be attained in any field of the Christian warfare.

4. *They were loyal to their leader.* They knew that Gideon did not occupy the position of himself, but that God had called him to it, and the band proved faithful to him whom God had chosen to become the liberator of their country. They became ardently attached to Gideon as their leader. Neither the numbers of the enemy, nor the falling of so many comrades caused them for a moment to swerve from their purpose. We hear of no murmers, no sinkings of heart, no thoughts of flight, nor laying down of arms in pure despondency at the hopeless character of the issue. But, fully confident of the result, they were all eye and ear on Gideon to announce the line of duty they should take. Hence there was prompt and silent obedience throughout the whole camp. When will the church militant learn that success is far in the dim distance, if indeed it is ever attainable, without loyalty to Christ as the Head of the Church, and faithfulness to those whom Christ has appointed as his representatives in leading the army of God. Close your ranks, Christians, watch your leader, obey his commands, and on to victory.

POINTS FOR THE PRESIDENT.

Draw the attention of the young people to the "Home Readings" in the EPWORTH ERA in connection with the topic expositions. These readings are important helps in the study of the topic. And it is also an inspiring thought to know that all the languages read the same passage of scripture and exercise to ask replies and interesting questions. It would be helpful and interesting to know, "what have you learned from the 'Home Readings' to illustrate the topic this week?" Take the readings in their order, Monday, Tuesday, and so on. Try it.

OCTOBER 1.—"OUR OWN CHURCH"

Psalta 112: 1, 9.

HOME READINGS.

Mon., Sept. 25. Christ and the Church.—1. Eph. 5: 22-27
Tue., Sept. 26. The Head of the Church.—1. Col. 1: 12-19
Wed., Sept. 27. Onebody, many members.—1 Cor. 12: 15-28
Thu., Sept. 28. The Church that work.—Act. 2: 37-47; 13: 1-3
Fri., Sept. 29. Church militant.—Matt. 24: 5-14
Sat., Sept. 30. The Church triumphant.—Isa. 60: 14-22

The holidays are over, the people have returned to their homes from the woods, and beach, and ocean shore; and now for practical work for Christ and the church. We have been worshipping in strange churches, or in open air services for some time, and we are thankful for the privilege. But now we return to "our own church," and resume our religious duties in connection therewith. And shall we not be more devoted, more loyal, more faithful than ever we have been? We ought. Invigorated in body, refreshed in mind, with superabundant energy and buoyancy—the stored-up forces of an extended vacation—we should be willing to expend a portion of it to advance the greatest cause that can engage the attention of men—the Church.

BISHOP SIMPSON'S MOTTO.

"We live to make our own church a power in the world, while we live to love every other church that exalts our Christ."

Commit this noble sentiment to memory.

Carry it from your memory into your heart. Convey it from your heart, and give it a place in your conduct. Work it out with wisdom and enthusiasm, and great will be the results to yourself and to the sphere of your influence. The motto expresses denominational loyalty and interdenominational fraternity. We love our own roof that protects us, our own garden where the flowers grow, our own trees where the birds sing, our own dear ones whose affections are entwined about our hearts. We love our own sweet home the best. But this does not prevent us from loving our neighbor and granting to him the rights which we claim for ourselves, and wishing him well in his family concerns. So, while we love our own church with intense and unyielding affection, we also seek to love the church universal, and every branch of it where the gospel is proclaimed and the mission of Christ is carried forward. That denominational loyalty is the safest and best which declares: "The world must be conquered for Christ, and I love not only my own regiment, but every other that is carrying the battle to the gates."

There are some good people who think that the day of Christian unity can come only by ignoring denominations. Others think, with Bishop Simpson, that the desired unity can be brought about only by developing in all the various branches of the church the same spirit of Christ that is without formal action the work will be accomplished. Let Christ rule in the heart of the individual churches, and the church universal shall become one, if not in external organization, yet in spirit and aim as its name happily indicates.

THE CHURCH OF OUR CHOICE.

Young people, we should endeavor zealously and persistently to make our own church a moral in the community where it exists—a power and spiritual power. And you may have thought how much of faith and prayer and self-sacrifice, and loyal service, and Godly living, an aspirant, desiring. The church of the future shall be largely what the young people of to-day make it. Do you see the responsibility upon you? Oh, for the spirit of the consecrated fathers in Israel to fall upon the children! In God's name be serious and prepare for the task committed to you. Don't stand indifferently by and see the splendid work of the pioneers of Methodism fall into ruins well organized, numerically large, and spiritually powerful. Shall it continue so? We, the young people of Methodism, must answer that question. And what must our church be to maintain its prestige and power? It must, as one has pointed out, have several characteristics.

1. *It must be a revival church.* Not a revival church merely in the sense of planning an evangelistic campaign for a number of weeks in the year, but a church in which abides the revival spirit, and where effort is made constantly to lead men from the kingdom of darkness into the kingdom of light. Our church is the visible expression of a revival, and we are not true to our traditions if we neglect those means by which the revival spirit is made prominent.

2. *It must be a witnessing church.* There are two ways of witnessing for God, two ways of showing the fact of conversion—the witness of the lips, and the witness of the life. Both should exist together. The character and conduct should indicate what the words of the mouth express. When there is a difference between the two, both are discredited. Methodists have always felt it their duty to tell to others what God had done for their soul. In this respect the early Methodists followed closely in the footsteps of the apostles. The word martyr meant originally one who witnessed for Christ. The first disciples went about telling in simple language the story of Christ and His salvation. If our church is to remain a power in the world, we must have a continu-

ance of genuine witnessing—the witness of the lips, and the witness of the life. Thus the "oldstory" shall be told from living witnesses, and transformed lives shall prove the story to be true. "And many shall see it and fear, and shall trust in the Lord."

3. *It must be a missionary church.* A revival and a witnessing church must necessarily be a missionary church. No church can keep the revival spirit to itself, any more than a revived individual can keep the good news of salvation to himself. The true church must go abroad to those who have not heard the Gospel message—go abroad by sending abroad. The church that lacks the missionary spirit cannot flourish. It is a plain piece of logic—where Christ, the head of the church dwells in fullness of power, there exists the spirit of evangelism; and where the spirit of evangelism is not found, there Christ in His fullness and power is not found, and that church cannot flourish.

4. *It must be a spiritual church.* When Methodism began its career, it was a protest against formalism. The church possessed the letter, but had lost the spirit. John Wesley emphasized the great spiritual truths of the Bible, and taught that Christianity was a life, and not merely a form. He proclaimed the scriptural doctrines of repentance, faith, regeneration, witness of the Spirit, holiness of heart and life; and upon these has Methodism been built, and upon these must Methodism stand. Young people, learn these doctrines. Know them experimentally, study them in the light of the scriptures, and thus seek to perpetuate Methodistism power, and New Testament Christianity.

AN OUTLINE STUDY.

The 122nd Psalm is suggested as the topic scripture. It might be acceptable to add a brief outline of study, according to Millar:

The Psalm was probably composed by David after he had settled the Ark in Mount Zion, to encourage the people to resort to Jerusalem to worship. With how much greater joy ought Christians to embrace all opportunities of approaching God and assembling with his people in the more spiritual and edifying worship of the New Testament church:

(a) The joy of divine worship is realized in anticipation. "I was glad when they said unto me"—v. 7.

(b) The joy of divine worship is enhanced when shared with others. "Let us go."

(c) The joy of divine worship is most fully realized in the sanctuary. "Into the house of the Lord."

(d) The joy of divine worship is abiding. "Our feet shall stand within thy gates, O Jerusalem." v. 2.

POINTS FOR THE PRESIDENT.

As young Methodistism, endeavor to know the distinguishing features of your church. Invite your pastor to give a brief address on "The doctrine and spirit of Methodistism." Have several three minute papers by the leaguers on the following subjects: (a) The beginning of Methodistism. (b) The growth and universal strength of Methodistism. (c) "Methodism and her young people." (d) "The future of Methodistism." No doubt your pastor will give the young people any information they may need to prepare their papers. Pray for the apostolic spirit to take possession of the League and the church.

OCTOBER 5.—"WORK WHERE CHRIST TELLS YOU TO."

John 21:1-6.

HOME READINGS.

Mon., Oct. 2 Follow Me John 11:35-42
Tues., Oct. 3 Go hence Mark 15: 18-29
Wed., Oct. 4 Tarry at Jerusalem Acts 1: 6
Thu., Oct. 5 Unto the Gentiles Acts 22: 17-21
Fri., Oct. 6 Also at Rome Acts 28: 16-21
Sat., Oct. 7 What is that to thee? John 21: 18-22

The Twentieth Century New Testament translates our topic scripture in this way:

"Later on, Jesus showed himself again to

the disciples. It was by the Lake of Tiberias, and it came about in this way: Simon Peter, Thomas, called "The Twin," Nathanael of Cana in Galilee, Zebediah's sons and two other disciples of Jesus were all together, when Simon Peter said, "I am going fishing. 'We will come too,'" said the others. They went out and got into the boat, but caught nothing that night. Just as day was breaking, Jesus came and stood on the beach; but the disciples did not know it was he. "My children," he said "have you any fish?" "No," they answered. "Cast your net on the right side of the boat," he said, "and you will find some." The day, and now they could not haul it in on account of the quantity of fish in it. Upon this the disciple who was very dear to Jesus said to Peter, "It is the Master."

THE SCENE BY THE LAKE.

Thus we see by the narrative that Peter, as the lake seemed to wear its old smile, for it glittered in the setting sun, proposed a fishing excursion to his companions. The proposal was popular, and all seven set off. But it was a long, cold night of weary, fruitless toil. They caught nothing. Courage it falls to *not* get tired long and meet with no success. The Lord's eyes were all night on that unsuccessful boat's crew, and His heart was with them. And a blithe morning for them all succeeded that luckless night.

THE MORNING JOY.

Pulling shoreward, as the day was breaking, they saw a figure in dim haze standing on the beach. A voice of cheery tone reached the boat. It might be freely, but truly translated, for it was in common fisher phrase, "Well, lads!" or, "well, comrades!" any success. Any fish!" He who thus spoke knows to-day our homely language, and our little troubles and disappointments, and all the common events of our daily lives. When the weary fishermen cried back in answer, "Nothing," it was in a deeper tone, and the voice came again from the beach telling them what to do. And one more cast of the net was made, after the numerous failures, and the obedient disciples were rewarded by a "haul" which needed all hands and all strength. The Lord had spoken. They had followed his directions with confident obedience, and behold the result!

WHAT MAY WE LEARN?

1. This miracle was to Peter and the other disciples an acted parable—a sign of what would follow when they, resting implicitly in faith on the Saviour, should afterward go forth on their great work of winning souls for him—of becoming fishers of men.

2. Guided by the Spirit, they were to follow the directions which should be given, casting the Gospel net in places apparently the most unlikely, where before, it may be, they had toiled long in vain, assured that He would follow their action by His blessing. And how these early disciples were prospered in so doing! After the descent of the Spirit, at once they began to speak to the mixed multitudes of men from every nation under heaven (Acts ii.). In strong faith they cast their net, and the same day there were added unto them about three thousand souls. Be not discouraged at past failures. Believe. Pray. Toil. And you will be surprised at the magnitude of your success.

3. See how the truth of this narrative applies to modern mission work. One of the most wonderful instances in the history of modern missions of casting the Gospel net in one of the most unpromising regions of the earth is what might be called the forlorn-hope mission to Tibet. This mission was under the leadership of Miss Annie Taylor, who has proved one of the most intrepid pioneer missionaries of modern times. And what of Moffat, Livingstone, Williams, Paterson, French, Paton, Heber, and others! In faith they cast the net at the prompting

of Christ's Spirit, and lo! over all the world to-day, the spiritual harvest of the nations is being gathered in.

MAKE A SELF CASE OF IT.

1. To the individual Christian the whole of life is a venture of faith both for the present as well as for the future world—a venture, however, that has certain and promising issues. At the direction of the Master, a Christian goes forth into the world to whatever duty he is called, fearing nothing, believing that if they persevere in the path of duty, then every needed temporal blessing shall be supplied. Not that we are to neglect the use of means. Wise and timely means we must apply, but they must be accompanied with the divine help. "The disciples themselves cast the net and hauled it in. The Master gave the directions, and added his blessing."

2. Men must cast their nets, the net of faith, deep in the divine promises, if they would taste to the full the spiritual blessedness of the Gospel. How many a life is empty of the joy, and strength, and fruits of faith, because this has not been done! How many a soul is won only few and limited "catches" of religious principles, and spiritual virtues, simply because they have not boldly ventured out into the depths of divine truth and appropriated to themselves the doctrines of the Word!

QUICK RESULTS.

Not always, scarcely ever, is the result in moral and spiritual work as speedy as in the case of the disciples on their fishing expedition. Some of the greatest moral victories ever achieved were won only after a long and stubborn fight. The subjects of our prayers and labors have been brought to Christ only after much prayer and work and persistence. The present age looks for quick results—conquering rapidly, religiously, and if these quick results are not attained, discouragement and abandonment of plans ensue. It is true, rapid returns we often have in the spiritual world, but not always. Work on in hope and faith. God will not permit you to toil in his name, and in vain. Some young people may be thinking that their league is not what it should be, and are about concluding that they will leave it. "Never!" Surely you know more about the way of duty and success, than to desert your post. Instead of leaving, pray more, toil harder, talk more hopefully, do more personal work, and induce others to do the same, and you will be astonished at the results that will crown your faith and service. "Don't swear a fight," said an American General to his men who were profaning at the Spanish charge. "Don't talk discouragement; work," would be good counsel to most Epworth Leaguers who unfortunately may have a "touch of the blues."

POINTS FOR THE PRESIDENT.

The fall campaign of Christian work is now under way, and this topic is most inspiring. Make the points clear that in work for Christ (a) our own work is necessary; (b) we can succeed only when Christ is with us; (c) results are not always obtained suddenly; (d) the worst thing to do is to give up when discouragement comes. Have two short papers read to illustrate the topic: "The Sea of Galilee," "Oriental boats and fishermen." Make the meeting cheerful, hopeful, earnest.

BLESSED are the happiness makers! Blessed are they who with humble talents make themselves like the magnonette, creators of fragrance and peace! Thrice blessed are they who with lofty talents emulate the vines that climbing high never forget to blossom, and the higher they climb, do ever shed sweet blooms upon those beneath! No single great deed is comparable for a moment to the multitude of little gentlenesses performed by those who scatter happiness on every side and strew all life with hope and good cheer.—*Neveel Dwight Hillis, D.D.*

DEVELOPING JUVENILE CHRISTIANS.

(Extract from a paper delivered at the Summer Institute recently held at St. Jarnery, Mass., by Louise E. Kilbourne, Delaware.)

In developing the child's spiritual power, some plan is needed. This each worker might form for himself if necessary, but it is not. Our Junior League, with its perfect organization, its officers and committees, each having a definite work, exactly meets the need of the case. Resulting as it does from the combined experience of our best workers it affords opportunities for work amongst the young equalled by few other societies; and the very fact that the child in becoming a member of such an institution is joining hand in hand with others in a concerted effort for the accomplishing of good, leads him to feel the great importance of his work and draws from him his very best effort.

Let us think for a few minutes of some of the special advantages offered by our society for development. In the first place it takes hold of the individual at the right time of life. Before his inclinations become crystallized into habits, he is taken in hand and so cared for that the better tendencies grow, the evil ones as far as possible being killed out. The society meetings which he attends and in which he takes part, fit him for like work in manhood. How often we find in our churches to-day, intelligent, earnest men and women who are utterly unable to take part in our devotional services; who cannot tell of their love for Christ without great difficulty, and whose prayers are often unintelligible to mortals. They did not start before any effort was made to break it in. With the member of our Junior society the case is different. His love for Christ is to him a natural thing, it is a part of his life, and he early learns to tell of this love to others. Being still a child he easily feels the relationship which should exist between himself, the child, and God, the Father, and so learns to ask for the fulfilling of his needs. During the year he is occasionally asked to lead meetings, a thing which many of us who were older when first asked considered a very difficult task; but our young friend, surrounded by his associates, all beginning, undertakes and generally carries to a successful issue that which he is asked to do. Think of what this means to any church, a body of young people growing up who will be fully competent to take their full share in the church work, and which would not make it necessary, as sometimes occurs, to abandon the midweek prayer service owing to the pastor's absence.

There is no need of adding to the already numerous organizations for Christian work. Our Junior League seems to afford us all we require. Is we only had in every town such a society having its definite work to do, an inestimable amount of good might be accomplished.

THE LEAGUER'S RESPONSIBILITY AS A CITIZEN.

(Extract from a paper read by Miss Irvine, Pilot Mount, Mass., at the Killarney Summer Institute.)

Everyone who bears the name of Christ should bear the burdens of citizenship, for it has been prophesied that "in spite of wars and rumors of wars, the destiny of nations is to be settled by the ballot not the bullet." One cannot very well define the Leaguers' responsibility as a citizen, for the faithful performance of known duties brings knowledge of others—"That hast been faithful over a few things, I will make thee ruler over many things."

All the kingdoms of this world are to become the kingdom of our Lord and Christ. That means not only the social and business, but also the political kingdoms. Right, justice, and goodness are to be measured by one standard—Jesus Christ. That can never be politically right which is morally wrong.

"As my Father hath sent me, even so send I you." "Ye are the light of the world." "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." That monastic idea of cutting one's self off from the world in order to perfect one's own life, we condemn. Such a narrow, selfish creed, does not fulfil our Lord's command, "Go work in my vineyard." We are not to stand idle on one side with folded arms, caring only for ourselves, and allow the affairs of this world to take any course they please. Because we have heaven to look forward to as a future possession, is no reason why we should remain indifferent, careless, and ignorant about this busy toiling, wonderful, and infinite earth. Creatures of this earth we are and aspiring to heaven. In so far as we succeed, we lift a portion of this earth up with us. Hence through this intimate and close relationship the affairs of this world must ever concern us, and, in fact, do justly demand recognition. As Christians, we grant that it is particularly essential that we maintain throughout life the closest of connection with the upper sphere, the throne of God, but not to the entire exclusion of the affairs of this world. Heaven is God's throne, but this earth is his footstool.

To the Epworth Leaguers who have taken the pledge and who would like to redeem that pledge, the duties of citizenship at the present time offer a battle field of sufficient scope, intricacy and difficulty to enable them to display their prowess and their latent energies. Take that important branch of citizenship, the political arena, that has to do with our laws and government. Thinking the fact that we are approaching a political crisis in our country that means practically life or death to freedom, liberty, and government by the will of the people. Tammany principles and Tammany rule are fast finding a home in Canada—a home which bids fair to equal the parent nest. Our American friends have apparently reached a stage where it is impossible to frame a law that will give force to the expressed wish of the people, as witness their attempt to abolish the army canteen. Notwithstanding that a strict prohibitory law forbids the use of liquor in any American camp or fort, by a piece of political quibbling the sale of intoxicating drink goes on in direct opposition to the expressed will of the American people, Canadian voters, and our nominal rulers, can compare American affairs roundly. But what can be said of our own country, this Canada of ours, this "Lady of the Snows"? Alas! we cannot longer condemn American ways without condemning ourselves. We have just as shameful quibbling in our own country with many of our laws, as is carried on between the 49th parallel and the gulf, and fully as shameful examples of political dodging as that country can produce.

When men love the Lord Jesus Christ just a little bit more than they do Laurier and Tupper, it will be otherwise; when men love the Kingdom of God just a little bit more than the kingdom of Gritism and the kingdom of Toryism, there will be a marked change in the government of our country. It is to the junior members of our leagues and churches we must look for our country's salvation. There is little or no more hope for an old "party voter" reforming, than there is for an old drunkard forsaking the saloon. They are part and parcel of a huge machine, and record their votes with machine-like precision, without independence, without freedom of thought, without conscience and liberty; their manhood sunken and merged in the party web.

The hope of our country, of our nation, lies in the young men. We want young men imbued with the principle that the state exists only for the people, and ceases to be a state when the individual's wrongs go unredressed. We want young men who are prepared to fight, and, if need be, to die for a

cause which, perhaps, does not enlist their sympathies, but which, nevertheless, is right and just; men who can put their personal prejudices to one side; men possessed with a sufficient amount of manhood and integrity of character to espouse a cause simply because that cause is right in itself, and necessary for the prevalence of right in the world; young men who, despite old prejudices, passions, associations and party ties, servitude and feudalism, can kindle their zeal at the altar of justice and purity, raise the standard of righteousness, shake out the beautiful folds of that unsoiled banner that has for so long lain forgotten and disused in our land; and, with our "Epworth League motto," "Look up, Lift up" emblazoned on its front, march beneath its inspiring folds with a clear head and a steady pulse whithersoever justice points the way on to the end, doing what they do simply because it ought to be done, and because its antithesis ought not to be done. This and nothing short of this, in all the walks of life, is what our country must have if we want to meet and combat successfully the social problems that are looming up in the near future.

LOVE FOR MOTHER.

When gruff old Dr. Johnson was fifty years old he wrote to his aged mother as if he was still her wayward but loving boy: "You have been the best mother, and, I believe, the best woman of my age. I thank you for all your indulgence to me, and beg forgiveness for all I have done ill and for all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly as old, or quite as old as this; yet his cry even then was: "O God, could she have been spared yet a little longer!" Without her the world seems to me like a solitude. When President Nott, of Union College, was more than ninety years old, and had been for over half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent, and he could be hushed to needed sleep by a gentle patting on the shoulder and the singing to him of old-time lullabies, as if his mother were still sitting by his bedside in loving ministry, as she had by well-nigh a century before. This true son never grows old to a true mother.—*Christian Work.*

PEDDLERS OF CANADA THISTLES.

I think among the worst of the whisperers are those who gather up all the harsh things that have been said about you and bring them to you—all the things said against you, or against your family, or against your style of living. They gather them all up and they bring them to you; they bring them to you in the very worst shape; they bring them to you without any of the extenuating circumstances, and after they have made your feelings all raw, very raw. They take this brine, this turpentine, this *opio fortis*, and rub it in until it sinks to the bone, and rub it in until it aches in the joints. They make you the pin-cushion in which they thrust all the sharp things they have ever heard about you. "Now, don't bring me into a scrape. Now, don't tell anybody I told you. Let it be between you and me. Don't involve me in it at all."

Peddlers of nightshade! Peddlers of Canada thistles! Peddlers of *moronica!* Sometimes they get you in a corner where you cannot very well escape without being rude, and then they tell you all about this one, and all about that one, and all about the other one, and they talk, talk, talk, talk, talk. After a while they go away, leaving the place looking like a barnyard after the foxes and the weasels have been around—here a wing, and there a claw, and yonder an eye, and there a crop. How they do make the feathers fly!—*Success.*

Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Madoc, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making this page both bright and profitable.

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff,
Whereon the weak may rest;
That so what health and strength I have
May serve my neighbor best.

Bible Questions.

CLASS I.

(Juniors 10 and under.)

1. Near what city was Saul of Tarsus converted?
2. What relation were St. James and St. John?
3. Where does St. John say "Little children keep yourselves from idols?"
4. What does Solomon say about going to God's house?
5. To whom did our Lord first show Himself after He rose from the dead?

CLASS 2.

(Juniors under 16.)

1. Name the men who wrote the books of the New Testament.
 2. With what events in Babylon during the reigns of Nebuchadnezzar, Belsazzar and Darius, was Daniel connected?
 3. What city is noted as the place where Christ performed many of His miracles?
 4. Illustrate Proverbs 28:13 from three Old Testament persons.
 5. Name the Epistles of Paul that were written to persons.
- N.B.—Always give Scripture proofs where possible.

Answers to former Scripture questions have been received from the following Juniors: Is your name among them?

Ethel Slater, Vera Gordon, Emma Routledge, Seymour Lennox, Louisa Mallory, Harry Sharpe, Ella Gripper, Nina Mathison, Mildred Smallhorn, Louise Pass, Flossie Pass, Ross Kearns, Florence Strickland, Grace Beamish, Blanche Elliott, Bertha Nichols, Nora Nichols, Jessie Nichols, Georgina McDougall, Evelyn Mitchell, Gertrude Armitage, Jessie Garrett, Gladys Dickey, Flora Bailie, Jennie Bailie. These Juniors are resident in all parts of our work. I would like many more to add their names to my list very soon. When the vacation time is over I hope that scores will send post-card answers to the monthly questions. Of the above named young people, Nina Mathison, of Union, Ont., has so far sent in the best lot of answers. Take hold Juniors and do your best.

Life of Christ for Juniors.

LESSON 3. (REVIEW.)

Review the first period of the life, telling the story simply under the following heads:
Annunciation to Mary. Angel appears to Joseph. Birth of the child at Bethlehem (Visit of the Shepherds.) The presentation

in the Temple. Visit of the Wise Men. Flight into Egypt. Return to Nazareth. Childhood and youth of Jesus at Nazareth. Visit to Jerusalem at twelve years. Eighteen years of silence. (Life at Nazareth in preparation for His public Ministry.)
The second period commences with the baptism.

I have been asked at different times for a full outline of some suitable talks to children, and give the following as it appeared in "Cut Gems," and used by myself at different times:—

SUFFER LITTLE CHILDREN, ETC.

Mark 9: 13.

(A blackboard outline talk. You can use your own illustrations as you build up the acrostic.)

We all know who it was that spoke these words, and why He spoke them. As Jesus was going along one day there were some mothers who wanted to have their little boys and girls see and hear Him, and so they brought them as near to Him as they could, hoping that He would bless them. But the disciples were not all in favor of the children; so some of them told the mothers to take the children away, and not trouble Jesus with them. They little knew how much Jesus loved the little ones, or they would not have refused to let the mothers come with the children to Jesus. When Jesus heard that the disciples were sending the mothers away, He was sorry, and said that the children were to be allowed to come to Him. . . . As then, so now, Jesus loves the children, and wants them to be His dear ones. Now we all know to whom we really belong. We have earthly fathers and mothers who love us, and call us theirs; but besides this, we have a Father in heaven who calls us His, and who sent His Son to be our Saviour. Whose children should we ever be? *Christ's*. Then let us see it on the board. We will put it down this way:

CHRIST'S
H
I
L
D

Let every boy and girl say "I am Christ's child." How do we become His children? By loving Him and doing His will. . . . Well, if we are His children, what kind of a life will we live? What kind of a child is "Christ's child." It is this we want to find out.

I. *Every one of Christ's children should be happy.* So we will put this word down, and we have:

CHRIST'S
HAPPY
I
L
D

"Christ's happy child." Or, "Christ's child, happy." Here tell the difference between the happiness of the world and that of the Christian. The one is dependent on outward surroundings of pleasure, the other is always glad because Christ's love and joy are in the heart.

II. "*Christ's child*" will always be, what? "*Idle?*" No. **INDUSTRIOUS.** No Christian can long be happy if he does not do something for Jesus. We must work for Him. Be industrious. So we put this down, too.

CHRIST'S
HAPPY
INDUSTRIOUS
I
L
D

Christ's happy and industrious children!

III. "*Christ's child*" will always be loving. When we love Jesus, His love makes us love everybody, and we want to do them good

because we love them. On the playground, at home, in the Sunday school, everywhere and always, we must try to show our love by doing good. So we have now:

CHRIST'S
HAPPY
INDUSTRIOUS
LOVING
D

Remember if we are loving, we will be *lovable*, too. Explain that we can beget love, and that if we are loving to others, they will see in us that which they can love, and so we both get and give happiness by our love.

IV. "*Christ's child*" will always be dutiful.

Duty is a small word with a big meaning. Spell it *due-ty*. Thus we see what it means . . . paying what is due to someone else. If we are dutiful to God, we will keep His laws; if we are dutiful at home, we will honor and obey our parents. We owe them a great debt of love for all they have done for us, etc. So now we see:

CHRIST'S
HAPPY
INDUSTRIOUS
LOVING
DUTIFUL

What a beautiful life this will make.

Fragments Picked up.

The following amounts have been paid this month for stamps: Mission Band, Tweed, Ontario, (Rev. D. S. Houck), \$10.00; Woman's Missionary Auxiliary, Centenary Church, Hamilton, (Mrs. Morton), \$6.00; Epworth League, Madoc, (Miss Knox), \$6.00. What these have done others may do. If you want full particulars send me your name and address with stamp, and I will return you circular of the *Missionary Stamp League*. Then go to work and raise five dollars or more extra missionary money as many others are doing.

"One Half Hour."

I recently received a letter from a District Junior Vice-President, asking for suggestions as to the best way to present the junior work at the District Convention. She lamented that only "one half-hour" had been allotted to the department, and said, "junior work is not popular here." It would require better management than I am able to give to adequately present the claims and advantages of junior work in "one half-hour." But I made the best suggestion I could to her. A word to the district executive would be in order. Give the Junior Department at least a fair proportion of the time of your convention sessions. "One half-hour!" Who would dare say that this is sufficient for so important a feature of our Epworth League work? Yet this same correspondence of mine stated that at the last convention on that district, (supposed to be one of the leading ones in Ontario) the juniors had no time or place at all on the convention programme. Wake up to the fact that if we neglect the juniors our work will suffer five years from now. Why such a deplorable falling off in our league membership as shown by the reports presented at our last conferences? One simple reason is in the failure to cultivate the junior field, and so grow leaguers. There should be a continual accession to our adult leaguers from our junior societies. Neglect the latter and the former will necessarily suffer. We cannot afford to minimize the value of our children, and it is evidence of woeful mismanagement on the part of our district executive if the junior work is confined to "one half-hour."

Around the Tea Table.

Wanted a Wheel.

A boy asked his father for a wheel. "Well, my son," said the father, "you will find one in the front end of that wheelbarrow," and there is a big pile of coal ashes back of the house that will have to be moved. The handle bars are of white ash. Keep the ball bearings well oiled. The tire is punctureless, so you won't have to take a pump and repair kit with you. By the time you have removed that pile of ashes I think you will have got the exercise of a century run. Let's see how quick you can get at it.—*Exchange.*

He Took Coffee.

"Coffee! coffee! Did you ask if I would have coffee?" replied a guest at a hotel the other day, says a Cleveland paper.
 "Yes, sir," whispered the waiter.
 "Have you coffee mixed with chickory?"
 "We have."
 "Yes, sir."
 "Is your coffee black as night and thick as mud?"
 "It is, sir."
 "Lukewarm and flat as dishwater?"
 "That's it, sir."
 "Warranted to give a man Bright's disease and enlarged liver inside of four weeks?"
 "We positively guarantee it, sir."
 "Then bring me three or four cups of it, for it's a whole year since I've had a chance to get hold of any genuine hotel coffee."

Bicycle Bits.

Here are some picked-up fragments of bicycle wisdom which are well worth passing round the track:
 Politeness is like a pneumatic tire—there is n't much in it, but it eases many a jolt in the journey of life.
 A pleasant disposition, like oil in a bicycle bearing, reduces friction and prevents a world of wear and tear.
 The world, like a bicycle, would soon come to a stop were it not for the cranks.
 Like a link in a bicycle chain, we may not amount to much individually, but collectively we make the wheels go round.
 Like a friend in need, the handle-bar is appreciated only when the road is rough.
 Life is like a bicycle run; some worry, fret, and scorch along, and soon reach the end, while others take it easy and enjoy life as they go.

Royalty by the Cartload.

Emperor Francis Joseph, of Austria, old Emperor William, of Germany, and Victor Emmanuel, thus runs the tale, were out shooting together in 1873. A thunderstorm came up, and the three monarchs were separated from their party and lost their way. While they were looking for some kind of shelter, a peasant, driving a cart drawn by oxen, came along. He took up the hunters and drove on.
 "And who may you be, for you are a stranger in these parts?" he asked after a while of Emperor William.
 "I am the Emperor of Germany," replied his Teutonic majesty.
 "Ha, very good," said the peasant; and then addressing Victor Emmanuel, "And you, my friend?"
 "Why, I am the King of Italy," came the prompt reply.
 "Ha, ha, very good, indeed! And who are you?" addressing Francis Joseph.

"I am the Emperor of Austria," said the latter.
 The peasant then scratched his head and said, with a knowing wink, "Very good. Who do you suppose I am?"
 Their majesties replied they would like very much to know.
 "Why, I am His Holiness the Pope."

The Longest Word.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"
 "Don't know unless it's a swearing word."
 "Pooh!" said Tom, "it's 'stumbled,' because you are sure to get a tumble between the first and last letter."
 "Ha, ha!" said Tom. "Now I've got one for you. I found it one day in the paper. Which is the longest word in the English language?"
 "Incomprehensibility," said Tom, promptly.
 "No, sir; it's 'smiles,' because there's a whole mile between the first and last letter."
 "Ho, ho!" cried Tom, "that's nothing. I know a word that has over three miles between its beginning and ending."
 "What's that?" asked Rob, faintly.
 "Belonged," said Tom.

"MIKE," said Plodding Pete, "did yer hear 'bout Alaska?" "Lots. Are you 'inkin' of de trip?" "I dunno. I'm told dat daylight lasts twenty-four hours at a stretch. If I could get a job in that locality as night watchman I dunno but I'd be willin' to work."

"SOME folks do say that time is money," remarked the village storekeeper, "but I don't take much stock in it." "You don't, eh?" queried the loafer. "No, I don't," replied the storekeeper, "and I wish you'd spend a leetle more money here and a leetle less time."

"POMPEY, how did you like my sermon?" said a vain and rather long-sinded preacher to a black man who had sat under the gallery. Pompey was still aching with the fatigue of listening to the hour and a half's discourse. "Well, boss," he replied, "I 'ink yo' went by a lot o' mighty good stoppin'-places."

Mrs. NEWHAM—"Oh, John, there was such a tender-hearted tramp here to-day!"
 Mr. NEWHAM—"Tender-hearted!" Mrs. N.—"Yes. I asked him to weed the garden to pay for the dinner I had given him, and he said that he was a botanist, and that it hurt his feelings to destroy living plants."—*Brooklin Life.*

A SERVANTS young lady called a physician for a slight ailment, but one which she magnified, in her own estimation, into a serious one. "Run," said the doctor to a servant, "to the nearest drug store, and bring back the medicine as quickly as you can." "Is there much danger, yes," said the doctor; "if your servant is not quick it will be useless." "O doctor, shall I die?" gasped the patient. "There is no danger of that," said the doctor, "but you may get well before John returns."

A NEW post office was established in a small village away out west, and a native of the soil was appointed postmaster. After a while complaints were made that no mail was sent out from the new office, and an inspector was sent to inquire into the matter. He called upon the postmaster, and stating the cause of his visit, asked why no mail had been sent out. The postmaster pointed to a big and nearly empty mail-bag hanging up in a corner, and said: "Well, I ain't sent it out 'cause the bag ain't no wheres nigh full yet!"—*Harper's Bazar.*

At a meeting in Exeter Hall, in London, Bishop Wilberforce spoke eloquently, and at the close of his address the people began to leave. A gentleman who, according to the programme, was to speak, said to the bishop: "I need not speak. I hardly think they expect me." "To be sure they do," retorted the prelate. "Don't you see they are all going out?"

AN interesting incident happened during the private visit of the Princess of Wales to the London hospital on Saturday. A little blind boy in Mellish Ward was sitting on a chair, and the Princess, seeing him, went up to him and spoke to him. The chairman of the hospital thinking it would be nice for the lad to know who had been speaking to him, said to him: "That lady who has been speaking to you was the Princess of Wales; would you like to come up and make your bow to her and speak to her?" The boy was delighted, and jumped off his chair. He was led up to the Princess, and she was told of his wish, to which she very readily acceded. The bow was duly made, and then came the speech. "How are you, Mafie?" a speech which was hardly expected, but which was answered by five minutes' conversation, and the boy returned to his chair proud and happy.

Interesting Facts.

WE ARE all familiar with the childish word "dad" for father, but it is not generally known that it is a pure Welsh word; the Lord's prayer in Welsh beginning "Ein Dad."

THE greatest business establishment in the world is the United States post-office. It employs 200,000 persons, spends \$102,000,000 a year, and handles annually 6,214,447,000 pieces of mail matter.

THE new South Union Railway Station in Boston is the largest in the world. The building covers thirteen acres of ground and fifteen miles of track, affording accommodations for two thousand trains a day.

IS all handsome New York houses built nowadays a private elevator is a matter of course. It is operated by electricity, and the members of the family press the button for themselves, no expert attention being required. These elevators are generally small, accommodating from three to eight persons, and they are often beautifully decorated.

IT is supposed that cats can see in the dark. In a moderate light the pupil of the eye of a cat is small and of an oval shape, and in the bright glare of the sun at midday it becomes narrow, but in the dark it grows round and full, and is so expanded that it nearly fills the surface of the eye-ball. The Chinese and some of the negro tribes in Africa often examine the eyes of their pets with the bright glare of the sun at midday in order to ascertain the time of day. Some of the natives of the East Indies can tell you very nearly the hour of the day by this curious means.

At first sight some kinds of insect life do not appear very attractive, but on closer examination the wisdom of the great Maker appears in them all. Many are very beautiful. In form, color, and motion, as in butterflies and birds, we are delighted with them. When we come to make insects, as well as other animal life, a study, the more widely and deeply we wish to extend our examinations. The insect world animates every part of nature's dominions, for with the exception of the frigid rocks, the entire surface of the earth, the water and the atmosphere, afford habitations for one form or another of their wondrous aspects and transformations.

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